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THE

Churchman's Annual

AND

POPULAR

Handbook

FOR 1882

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W. YOOLE, 12A PATERNOSTER ROW
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Patron—HER MOST GRACIOUS MAJESTY THE QUEEN.
Presidents—THE ARCHBISHOPS OF CANTERBURY AND YORK.
Treasurer—ROBERT BAXTER, Esq.
Chairman—THE REV. CANON ELLISON, M.A.

OBJECTS.

I. The Promotion of Habits of Temperance.
II. The Reformation of the Intemperate.
III. The Removal of the Causes which lead to Intemperance.

BASIS.

Union and Co-operation between Abstainers and Non-Abstainers on the broad principle of Christian liberty, for the promotion of the above objects by Moral, Social, and Legislative action.

GUARANTEE FUND OF £25,000 FOR FIVE YEARS.

The Committee cannot too urgently recommend to the notice of all who wish to see the Church of England foremost in promoting a Temperance Reformation, the formation of the above Fund. Without it, they will be unable to undertake the heavy expenditure which the publication of the CHRONICLE and other Temperance literature, the sending out of Temperance Missionaries and Lecturers, and the holding of Public Meetings involves.

Donations and Subscriptions in aid of the funds will be thankfully received by the Chairman or Secretary at the London Offices, Palace Chambers, Bridge Street, Westminster, London, S.W.

ALFRED SARGANT,
FRED. SHERLOCK, } *Secretaries.*

HOME MISSIONS OF THE CHURCH OF ENGLAND.

I. The Ordination Candidates Exhibition Fund.

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Treasurer—RICHARD FOSTER, ESQ.
Hon. Sec.—REV. ARTHUR J. INGRAM, M.A.

Object.—To assist in supplying the necessary University or College education to suitable candidates for Holy Orders, who would otherwise be unable to obtain it.

Method.—It aims at attaining this object by granting Exhibitions, to enable such Candidates to take a Degree at one of our Universities, or to complete a Course at one of the Theological Colleges.

II. Society for Promoting the Employment of Additional Curates.

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Secretary—REV. ARTHUR J. INGRAM, M.A.

The Object of the Society.—To send Missionaries to labour among the masses in our great towns.

To supply the Incumbents of the smaller towns with such a staff of Assistant Curates as may enable them to take efficient care of the souls committed to them.

To send the Gospel Message with the Means of Grace into the remote hamlets and scattered cottages of our wide agricultural parishes.

To make provision for the 264,000 souls which are annually added to the population of the country.

III. The Additional Home Bishoprics Endowment Fund.

Chairman—RIGHT HON. THE EARL OF DEVON.
Hon. Sec.—REV. ARTHUR J. INGRAM, M.A.

Object.—The extension of the Home Episcopate by the subdivision of the larger dioceses, and the Endowment of the new Sees to be thus created.

Immediate Object.—The completion of the Endowment of the new Bishoprics of (*a*) Newcastle; (*b*) Wakefield; and (*c*) Southwell.

*** Contributions for these Funds may be sent to the Rev. ARTHUR J. INGRAM, M.A., Secretary, 7 Whitehall, London, S.W.

FORM OF BEQUEST TO THE SOCIETY.

I give to the 'SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES,' [*or* 'THE ORDINATION CANDIDATES EXHIBITION FUND,' *or* 'THE ADDITIONAL HOME BISHOPRICS ENDOWMENT FUND.'] *the sum of* *to be paid exclusively out of such parts of my personal estate as I can lawfully charge with payment of legacies to charitable uses.*

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FOR

1882

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IN his Pastoral Letter, issued May 11, 1881, and addressed to the Clergy and Laity of the Church, the Archbishop of Canterbury thus speaks of the efforts now being made to disestablish the Church, and the duty of all Churchmen heartily to support the Church Defence Institution:—

'I think myself justified in appealing to all Englishmen, to whatever political or theological party they belong, provided they love the Church of England, and desire that its ministrations should continue to be a barrier against ignorance, infidelity, superstition, and vicious living, to assist in saving the minds of our people from being led astray, to the great injury of themselves and the generations that are to succeed them.'

At the Annual Meeting of the Church Defence Institution, held on July 7, 1881, the Archbishop of Canterbury in the chair, the following Resolution was passed unanimously:—

'That in view of the strenuous and persistent efforts now made to prejudice the public mind against the National Church, it is indispensable that a corresponding effort be made on the part of all attached Churchmen, without distinction of religious or political party, to take such steps as may be needful for putting distinctly before the country the truth as regards the work, history, and position of the Church of England.'

We earnestly recommend all those who desire to preserve our National Church to give a hearty support to the present appeal.

(Signed)

A. C. CANTUAR.	E. W. TRURON.	W. H. SMITH.
W. EBOR.	J. C. LIVERPOOL.	J. G. HUBBARD.
E. H. WINTON.	DEVON.	WILBRAHAM EGERTON.
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PREFACE.

At a time when the Church of England is being criticised, judged, and too often summarily condemned by many persons not always qualified to sit in judgment upon her, it has come to be almost a truism to assert that those who wish not well to the Church find the largest encouragement to their designs in the ignorance which so commonly prevails among Churchmen themselves, respecting the organisation, work, and capabilities of that 'mighty stronghold and bulwark of religion all over the world,'[1] the Church of England. With a view of assisting in some degree the efforts which are now being made to remove this acknowledged evil, the 'Churchman's Annual' has been prepared. It seeks to supply, at a price within the means of all, together with a yearly record of ecclesiastical events, a variety of information which has not hitherto been brought together in a form adapted to the use of busy Churchmen. It seeks to do this through a volume designed to be at once readable and portable. As no pains have been spared to render the facts supplied as complete as possible, the Editor ventures to cherish an earnest hope that the 'Churchman's Annual' may find a modest but useful place in making the Church of England better known and better understood.

It remains to thank the many Secretaries of Church Societies, and others possessing exclusive information, for their ready assistance and valuable advice. To the Permanent Secretary of the Church Congress, special thanks are due.

[1] Dr. Döllinger.

NATIONAL SOCIETY

For Promoting the Education of the Poor in the Principles of the Established Church.

Churchmen are earnestly requested to meet the pressing wants of the Society by means of Donations and Annual Subscriptions, and thus enable the Committee to give a favourable response to the numerous and urgent applications for aid that are being daily received.

THE SOCIETY'S WORK.

PAST WORK.

SINCE its formation in 1811, the Society has expended nearly **eleven hundred thousand** pounds in promoting the Education of the Children of the Poor in the principles of the Established Church, involving an expenditure of at least **twelve times** as much from other sources for the same end.

PRESENT AND FUTURE WORK.

1. **Building and enlarging Church Schools.**
2. **Increasing the efficiency of the poorer class of Church Schools** by means of grants towards **Fittings, Books, and Repairs**; and enabling Church Schools not at present assisted by Government to become efficient Public Elementary Schools, by grants **towards the employment of a Certificated Teacher** for the first time.
3. **Maintaining the existing Church Training Colleges and providing for the examination of the students in religious knowledge.**
4. **Fostering an efficient system for the Diocesan Inspection of Church Schools under the direction of the Bishop of each diocese.**
5. **Building Church Sunday Schools and making Grants under certain conditions in aid of the cost of Fittings, Books, and Repairs.**
6. **Protecting the 14,000 Schools in union with the Society,** and other Church Schools, in which a sound secular as well as religious education is given.
7. **Diffusing the most recent and trustworthy information on educational topics,** and giving advice to School Managers; and generally adopting every legitimate means for the Maintenance and Extension of Church Education, which has proved so great a blessing to this nation.

The *School Guardian*, an Educational Newspaper and Review, which contains the latest information on educational matters and is the best medium for all scholastic advertisements, may be obtained through local booksellers, or it will be sent to persons on payment of 6*s.* 6*d.* annually in advance, which may be remitted in postage stamps or otherwise to the Publisher, at the National Society's Depôt, Sanctuary, Westminster.

N.B.—The present liabilities of the Society for Grants already promised amount to **£16,787**; and of this sum **£6,827** is promised for **building and enlarging Schools.**

Cheques or Drafts should be made payable to the Treasurer or bearer (not order), and crossed 'MESSRS. DRUMMOND.'

Post Office Orders may be made payable to Rev. JAMES DUNCAN, at the Charing Cross Post Office, and forwarded to the National Society's Office, Sanctuary, Westminster, S.W.

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Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels

IN ENGLAND AND WALES.

OBJECTS OF THE SOCIETY:

I. GENERAL FUND.

To collect funds wherewith to make grants to aid in the provision of additional Free Church accommodation, by—

1. Building additional new Churches.
2. Rebuilding or enlarging existing Churches.
3. Rearranging seats in Churches.

II. MISSION BUILDINGS FUND.

To collect funds to aid in the provision of Temporary Churches, Hamlet Chapels, School Churches, and Mission Houses.

WORK DONE.

7,117 places, *i.e.* half the parishes in England and Wales, have been aided by the Society with grants amounting to £898,368, thus helping to erect 1,893 additional Churches, and 5,224 rebuilt or enlarged; and thereby providing upwards of ONE MILLION AND A HALF additional seats. This has called forth a further expenditure on the part of Churchmen of not less than £11,000,000.

396 grants made, amounting to £11,028 for Mission Buildings.

FUTURE NEEDS.

The annual increase of upwards of a QUARTER OF A MILLION souls to the population of the country, and the appalling sin and ignorance which abound, call loudly to Church people to keep pace with the times and provide additional CHURCH ACCOMMODATION.

The Society therefore urgently APPEALS for fresh SUBSCRIBERS, additional SUBSCRIPTIONS, DONATIONS, OFFERTORIES, LEGACIES.

In all cases it should be clearly stated for which Fund the Contribution is intended.

All Contributions to be sent to the Rev. R. MILBURN BLAKISTON, Secretary, 7 Whitehall, London, S.W. Cheques to be crossed Messrs. DRUMMONDS or Messrs. HOARE; P.O. Orders payable at Charing Cross.

JANUARY (31 Days)

			MORNING LESSONS		EVENING LESSONS	
1	Su	**1st Sunday after Christmas. Circumcision.**	Gen. 17 *v.* 9	Rom. 2 *v.* 17	Deut. 10 *v.* 12 or Isa. 49	Col. 2 *v.* 8 to 18
2	M		Gen. 1 to *v.* 20	Matt. 1 *v.* 18	Gen. 1 *v.* 20 to 2 *v.* 4	Acts 1
3	Tu		— 2 *v.* 4	— 2	— 3 to *v.* 20	— 2 to *v.* 22
4	W		— 3 *v.* 20 to 4 *v.* 16	— 3	— 4 *v.* 16	— 2 *v.* 22.
5	Th		— 5 to *v.* 28	— 4 to *v.* 23	— 5 *v.* 28 to 6 *v.* 9	— 3
6	F	**Epiphany of our Lord.** F. Athanasian Creed.	Isa. 60	Luke 3 *v.* 15 to 23	Isa. 49 *v.* 13 to 24	John 2 to *v.* 12.
7	S		Gen. 6 *v.* 9	Matt. 4 *v.* 23 to 5 *v.* 13	Gen. 7	Acts 4 to *v.* 32.
8	Su	**1st Sunday after Epiphany.** LUCIAN, Priest and Martyr.	Isa. 51	— 5 *v.* 13 to 33	Isa. 52 *v.* 13 & 53 or 54	— 4 *v.* 32 to 5 *v.* 17
9	M		Gen. 11 to *v.* 10	— 5 *v.* 33	Gen. 12	— 5 *v.* 17
10	Tu		— 13	— 6 to *v.* 19	— 14	— 6
11	W		— 15	— 6 *v.* 19 to 7 *v.* 7	— 16	— 7 to *v.* 35
12	Th		— 17 to *v.* 23	— 7 *v.* 7	18 to *v.* 17	— 7 *v.* 35 to 8 *v.* 5
13	F	HILARY, Bishop and Confessor.	— 18 *v.* 17	— 8 to *v.* 18	— 19 *v.* 12 to 30	— 8 *v.* 5 to 26
14	S		— 20	— *v.* 18	— 21 to *v.* 22	— 8 *v.* 26
15	Su	**2nd Sunday after Epiphany.**	Isa. 55	— 9 to *v.* 18	Isa. 57 or 61	— 9 to *v.* 23
16	M		Gen. 24 to *v.* 29	— 9 *v.* 18	Gen. 24 *v.* 29 to 52	— 9 *v.* 23.
17	Tu		— 24 *v.* 52	— 10 to *v.* 24	— 25 *v.* 5 to 19	— 10 to *v.* 24
18	W	PRISCA, Roman Virgin and Martyr.	— 25 *v.* 19	— 10 *v.* 24	— 26 to *v.* 18	— 10 *v.* 24
19	Th		— 26 *v.* 18	— 11	— 27 to *v.* 30	— 11
20	F	FABIAN, Bishop and Martyr F.	— 27 *v.* 30	— 12 to *v.* 22	— 28	— 12
21	S	AGNES, Roman Virgin and Martyr.	— 29 to *v.* 21	— 12 *v.* 22	— 31 to *v.* 25	— 13 to *v.* 26
22	Su	**3rd Sunday after Epiphany.** VINCENT, Spanish Deacon and Martyr.	Isa. 62	— 13 to *v.* 24	Isa. 65 or 66	— 13 *v.* 26
23	M		Gen. 32 *v.* 22	— 13 *v.* 24 to 53	Gen. 33	— 14
24	Tu		— 35 to *v.* 21	— 13 *v.* 53 to 14 *v.* 13	— 37 to *v.* 12	— 15 to *v.* 30
25	W	**Conversion of Saint Paul.**	Isa. 49 to *v.* 13	Gal. 1 *v.* 11	Jer. 1 to *v.* 11	Acts 26 to *v.* 21.
26	Th		Gen. 37 *v.* 12	Matt. 14 *v.* 13	Gen. 39	Acts 15 *v.* 30 to 16 *v.* 16
27	F	F.	— 40	— 15 to *v.* 21	— 41 to *v.* 17	— 16 *v.* 16.
28	S		— 41 *v.* 17 to 53	— 15 *v.* 21	— 41 *v.* 53 to 42 *v.* 25	— 17 to *v.* 16
29	Su	**4th Sunday after Epiphany.**	Job 27	— 16 to *v.* 24	Job 28 or 29	— 17 *v.* 16
30	M		Gen. 43 *v.* 25 to 44 *v.* 14	— 16 *v.* 24 to 17 *v.* 14	Gen. 44 *v.* 11	— 18 to *v.* 24
31	Tu		— 45 to *v.* 25	— 17 *v.* 14	— 45 *v.* 25 to 46 *v.* 8.	— 18 *v.* 24 to 19 *v.* 21

FEBRUARY (28 Days)

			MORNING LESSONS		EVENING LESSONS	
1	W	.....	Gen. 46 *v.* 26 to 47 *v.* 13	Matt. 18 to *v.* 21	Gen. 47 *v.* 13	Acts 19 *v.* 21
2	Th	**Purification of Blessed Virgin Mary.**	Exo. 13 to *v.* 17.	— 18 *v.* 21 to 19 *v.* 3	Hag. 2 to *v.* 10	— 20 to *v.* 17
3	F	BLASIUS, Bishop and Martyr	Gen. 48	— 19 *v.* 3 to 27	Gen. 49	— 20 *v.* 17
4	S	.....	— 50	— 19 *v.* 27 to 20 *v.* 17	Exo. 1	— 21 to *v.* 17
5	Su	**Septuagesima Sunday.** AGATHA, Virgin and Martyr	Gen. 1 & 2 to *v.* 4	Rev. 21 to *v.* 9.	Gen. 2 *v.* 4 or Job 38	Rev. 21 *v.* 9 to 22 *v.* 6
6	M	.....	Exo. 4 to *v.* 24.	Matt. 21 to *v.* 23	Exo. 4 *v.* 27 to 5 *v.* 15	Acts 21 *v.* 37 to 22 *v.* 23
7	Tu	.....	— 5 *v.* 15 to 6 *v.* 14	— 21 *v.* 23	— 6 *v.* 28 to 7 *v.* 14	— 22 *v.* 23 to 23 *v.* 12
8	W	.....	— 7 *v.* 14	— 22 to *v.* 15	— 8 to *v.* 20	— 23 *v.* 12
9	Th	.....	— 8 *v.* 20 to 9 *v.* 13	— 22 *v.* 15 to 41	— 9 *v.* 13	— 24
10	F	.....F	— 10 to *v.* 21	— 23 *v.* 41 to 23 *v.* 13	— 10 *v.* 21 & 11	— 25
11	S	.....	— 12 to *v.* 21	— 23 *v.* 13	— 12 *v.* 21 to 43	— 26
12	Su	**Sexagesima Sunday**	Gen. 3	— 24 to *v.* 29	Gen. 6 or 8	— 27 to *v.* 18
13	M	.....	Exo. 14 *v.* 10	— 24 *v.* 29	Exo. 15 to *v.* 22	— 27 *v.* 18
14	Tu	VALENTINE, Bishop and Martyr	— 15 *v.* 22 to 16 *v.* 11	— 25 to *v.* 31	— 16 *v.* 11	— 28 to *v.* 17
15	W	.....	— 17	— 25 *v.* 31	— 18	— 28 *v.* 17
16	Th	.....	— 19	— 26 to *v.* 31	— 20 to *v.* 22	Rom. 1
17	F	.....F.	— 21 to *v.* 18	— 26 *v.* 31 to 57	— 22 *v.* 21 to 23 *v.* 10	— 2 to *v.* 17
18	S	.....	— 23 *v.* 14	— 26 *v.* 57	— 24	— 2 *v.* 17
19	Su	**Quinquagesima Sunday**	Gen. 9 to *v.* 20.	— 27 to *v.* 27	Gen. 12 or 13	— 3
20	M	.....	Exo. 28 *v.* 29 to 42	— 27 *v.* 27 to 57	Exo. 29 *v.* 35 to 30 *v.* 11	— 4
21	Tu	Shrove Tuesday	— 31	— 27 *v.* 57	— 32 to *v.* 15	— 5
22	W	**Ash Wednesday,** Pr. Ps. M. 6, 32, 38; E. 102, 130, 143.	Isa. 58 to *v.* 13	Mark 2 *v.* 13 to 23	Jonah 3	Heb. 12 *v.* 3 to 18
23	Th	.....	Exo. 33 *v.* 12 to 34 *v.* 10	Mark 1 to *v.* 21	Exo. 34 *v.* 10 to 27	Rom. 7
24	F	**St. Matthias, Apostle & Martyr.** Ath. Creed.	1 Sm. 2 *v.* 27 to 36	— 1 *v.* 21	Isa. 22 *v.* 15	— 8 to *v.* 18.
25	S	.....	Exo. 34 *v.* 27	— 2 to *v.* 23	Exo. 35 *v.* 29 to 36 *v.* 8	— 8 *v.* 18
26	Su	**1st Sunday in Lent**.....	Gen. 19 *v.* 12 to 30	— 2 *v.* 23 to 3 *v.* 13	Gen. 22 to *v.* 20 or 23	— 9 to *v.* 19
27	M	.....	Exo. 40 *v.* 17	— 3 *v.* 13	Lev. 9 *v.* 20 to 10 *v.* 12	— 9 *v.* 19
28	Tu	.....	Lev. 14 to *v.* 23	— 4 to *v.* 35	— 16 to *v.* 23	— 10

MARCH (31 Days)

			MORNING LESSONS		EVENING LESSONS	
1	W	DAVID, Archbishop of Menevia. Ember Day	Lev. 25 to v. 18	Mark 4 v. 35 to 5 v. 21	Lev. 25 v. 18 to 44	Rom. 11 to v. 25
2	Th	CHAD, Bishop of Lichfield	— 26 to v. 21	— 5 v. 21	— 26 v. 21	— 11 v. 25
3	F	Ember Day F.	Num. 6	— 6 to v. 14	Num. 9 v. 15 to 10 v. 11	— 12
4	S	Ember Day F.	— 10 v. 11.	6 v. 14 to 30	— 11 to v. 24	— 13
5	Su	**2nd Sunday in Lent**	Gen. 27 to v. 41	— 6 v. 30	Gen. 28 or 32	— 14 & 15 to v. 8.
6	M		Num. 13 v. 17	— 7 to v. 24	Num. 14 to v. 26	— 15 v. 8
7	Tu	PERPETUA, Mauritanian Martyr	— 14 v. 26	— 7 v. 24 to 8 v. 10	— 16 to v. 23	— 16
8	W		— 16 v. 23	— 8 v. 10 to 9 v. 2	— 17	1 Cor. 1 to v. 26
9	Th		— 20 to v. 14	— 9 v. 2 to 30	— 20 v. 14	— 1 v. 26 & 2
10	F	F.	— 21 to v. 10	— 9 v. 30	— 21 v. 10 to 32	— 3
11	S		— 22 to v. 22	10 to v. 32	22 v. 22	— 4 to v. 18
12	Su	**3rd Sunday in Lent.** GREGORY, Bishop and Confessor.	Gen. 37	— 10 v. 32	Gen. 39 or 40	— 4 v. 18 & 5
13	M		Num. 25	— 11 to v. 27	Num. 27 v. 12	— 6
14	Tu		Deut. 1 to v. 19	— 11 v. 27 to 12 v. 13	Deut. 1 v. 19	— 7 to v. 25
15	W		— 2 to v. 26	— 12 v. 13 to 35	— 2 v. 26 to 3 v. 18	— 7 v. 25
16	Th		— 3 v. 18	— 12 v. 35 to 13 v. 14	— 4 to v. 25	— 8
17	F		— 4 v. 25 to 41	— 13 v. 14	5 to v. 22	— 9
18	S	EDWARD, King of West Saxons	— 5 v. 22	— 14 to v. 27	— 6	— 10 & 11 v. 1
19	Su	**4th Sunday in Lent**	Gen. 42	— 14 v. 27 to 53	Gen. 43 or 45	— 11 v. 2 to 17
20	M		Deut. 8	— 14 v. 53	Deut. 10 v. 8	— 11 v. 17
21	Tu	BENEDICT, Abbot	— 11 to v. 18	— 15 to v. 42	— 11 v. 18	— 12 to v. 28
22	W		— 15 to v. 16	— 15 v. 42 & 16	— 17 v. 8	— 12 v. 28 & 13
23	Th		— 18 v. 9	Luke 1 to v. 26	— 24 v. 5	— 14 to v. 20
24	F	Vigil F.	— 26	— 1 v. 26 to 46	— 27	— 14 v. 20
25	S	**Annunciation of Blessed Virgin Mary.**	Gen. 3 to v. 16	— 1 v. 46	Isa. 52 v. 7 to v. 13	— 15 to v. 35
26	Su	**5th Sunday in Lent**	Exo. 3	— 2 to v. 21	Exo. 5 or 6 to v. 14	— 15 v. 35
27	M		Deut. 28 v. 47	— 2 v. 21	Deut. 29 v. 9	— 16
28	Tu		— 30	— 3 to v. 23	— 31 to v. 14	2 Cor. 1 to v. 23
29	W		— 31 v. 14 to 30	— 4 to v. 16	— 31 v. 30 to 32 v. 44	— 1 v. 23 to 2 v. 14
30	Th		— 32 v. 44	— 4 v. 16	— 33	— 2 v. 14 & 3
31	F	F.	34	— 5 to v. 17	Josh. 1	— 4

APRIL (30 Days)

			MORNING LESSONS		EVENING LESSONS	
1	S	.....	Joshua 2	Luke 5 *v.* 17	Joshua 3	2 Cor. 5
2	Su	**6th Sunday in Lent**	Exo. 9	Matt. 26	Exo. 10 or 11	Luke 19 *v.* 28 or 20 *v.* 9 to 21
3	M	Monday before Easter. RICHARD, Bishop of Chichester.	Lam. 1 to *v.* 15	John 14 to *v.* 15	Lam. 2 *v.* 13	John 14 *v.* 15
4	Tu	Tuesday before Easter. ST. AMBROSE, Bishop of Milan.	— 3 to *v.* 34	— 15 to *v.* 14	— 3 *v.* 24	— 15 *v.* 14
5	W	Wednesday before Easter.....	4 to *v.* 21	— 16 to *v.* 16	Dan. 9 *v.* 20	— 16 *v.* 16
6	Th	Maundy Thursday.....	Hos. 13 to *v.* 15	— 17	Hos. 14	— 13 to *v.* 36
7	F	**Good Friday,** Pr.Ps., M. 22, 40, 50; E. 69, 88.	Gen. 22 to *v.* 20.	— 18	Isa. 52 *v.* 13 & 53	1 Peter 2
8	S	Easter Eve.....Vigil	Zech. 9	Luke 23 *v.* 50	Hos. 5 *v.* 8 to 6 *v.* 4	Rom. 6 to *v.* 14
9	Su	**Easter Day.** Pr. Ps., M. 2, 57, 111; E. 113, 114, 118. Athanasian Creed. Pr. Pr.	Exo. 12 to *v.* 29	Rev. 1 *v.* 10 to 19	Exo. 12 *v.* 29 or 14	John 20 *v.* 11 to 19 or Rev. 5
10	M	**Monday in Easter Week**	— 15 to *v.* 22	Luke 24 to *v.* 13	Cant. 2 *v.* 10	Matt. 28 to *v.* 10
11	Tu	**Tuesday in Easter Week.**	2 Kings 13 *v.* 14 to 22	John 21 to *v.* 15	Ezek. 37 to *v.* 15	John 21 *v.* 15
12	W	.....	Judg. 13	Luke 11 to *v.* 29	Judg. 14	Gal. 3
13	Th	.....	— 15	— 11 *v.* 29	Sam. 16	— 4 to *v.* 21
14	F	.....F.	Ruth 1	— 12 to *v.* 35	Ruth 2	4 *v.* 21 to 5 *v.* 13
15	S	.....	— 3	— 12 *v.* 35	— 4	— 5 *v.* 13
16	Su	**1st Sunday after Easter**	Num. 16 to *v.* 36	1 Cor. 15 to *v.* 29	Num. 16 *v.* 36 or 17 to *v.* 12	John 20 *v.* 24 to 30
17	M	.....	1 Sam. 2 *v.* 21	Luke 13 *v.* 18	1 Sam. 3	Eph. 1
18	Tu	.....	— 4	— 14 to *v.* 25	— 5	— 2
19	W	ALPHEGE, Archbishop of Canterbury.	— 6	— 14 *v.* 25 to 15 *v.* 11	— 7	— 3
20	Th	.....	— 8	— 15 *v.* 11	— 9	— 4 to *v.* 25
21	F	.....F.	— 10	— 16	— 11	— 4 *v.* 25 to 5 *v.* 22
22	S	.....	— 12	— 17 to *v.* 20	— 13	— 5 *v.* 22 to 6 *v.* 10
23	Su	**2nd Sunday after Easter** ST. GEORGE, Martyr.	Num. 20 to *v.* 14	— 17 *v.* 20	Num. 20 *v.* 14 to 21 *v.* 10 or 21 *v.* 10	— 6 *v.* 10
24	M	.....	1 Sam. 15	18 to *v.* 31	1 Sam. 16	Philip. 1
25	Tu	ST. MARK, Evangelist and Martyr.	Isa. 62 *v.* 6	— 18 *v.* 31 to 19 *v.* 11	Eze. 1 to *v.* 15	— 2
26	W	.....	1 Sam. 17 to *v.* 31	— 19 *v.* 11 to 28	1 Sam. 17 *v.* 31 to 55	— 3
27	Th	.....	— 17 *v.* 55 to 18 *v.* 17	— 19 *v.* 28	— 19	— 4
28	F	.....F.	— 20 to *v.* 18	— 20 to *v.* 27	— 20 *v.* 18	Col. 1 to *v.* 21
29	S	.....	— 21	— 20 *v.* 27 to 21 *v.* 5.	— 22	— 1 *v.* 21 to 2 *v.* 8
30	Su	**3rd Sunday after Easter**	Num. 22	— 21 *v.* 5	Num. 23 or 24	— 2 *v.* 8

MAY (31 Days)

			MORNING LESSONS		EVENING LESSONS	
1	M	**St. Philip and St. James**	Isa. 61	John 1 v. 43 Luke 22 to v. 31	Zech. 4	Col. 3 to v. 18
2	Tu	.....	1 Sam. 26	— 22 v. 31 to 54	1 Sam. 28 v. 3	— 3 v. 18 to 4 v. 7
3	W	INVENTION OF THE CROSS.....	— 31	— 22 v. 54	2 Sam. 1	— 4 v. 7
4	Th	.....	2 Sam. 3 v. 17	— 23 to v. 26	— 4	1 Thess. 1
5	F	.....F.	— 6	— 23 v. 26 to 50	— 7 to v. 18	— 2
6	S	S. JOHN, EVANG. ante Port Lat.	— 7 v. 18		— 9	— 3
7	Su	**4th Sunday after Easter**	Deut. 4 to v. 23	— 23 v. 50 to 24 v. 13	Deut. 4 v. 23 to 41 or 5	— 4
8	M	.....	2Sam. 13 v. 28 to 14 v. 26	— 24 v. 13	2 Sam. 15 to v. 16	— 5
9	Tu	.....	— 15 v. 16	John 1 to v. 29	— 16 to v. 15	2 Thess. 1
10	W	....	— 16 v. 15 to 17 v. 24	— 1 v. 29	— 17 v. 24 to 18 v. 18	— 2
11	Th	.....	— 18 v. 18	— 2	— 19 to v. 24	— 3
12	F	.....F.	— 19 v. 24	— 3 to v. 22	— 21 to v. 15	1 Tim. 1 to v. 18
13	S	.....	— 23 to v. 24	— 3 v. 22	— 24	— 1 v. 18 & 2
14	Su	**5th Sunday after Easter**	Deut. 6	— 4 to v. 31	Deut. 9 or 10	— 3
15	M	Rogation Day	1 Chron. 29 v. 10	— 4 v. 31	1 Kgs. 3	— 4
16	Tu	Rogation Day	1 Kgs. 4 v. 20	— 5 to v. 24	— 5	— 5
17	W	Rogation Day	— 6 to v. 15	— 5 v. 24	— 8 to v. 22	— 6
18	Th	**Ascension Day.** Pr. Ps., M. 8, 15, 21; E. 24, 47, 108. Ath. Creed. Pr. Pr.	Dan. 7 v. 9 to 15	Luke 24 v. 44	2 Kgs. 2 to v. 16	Heb. 4
19	F	DUNSTAN, Abp. of Canterbury F.	1 Kgs. 10	John 6 v. 22 to 41	1 Kgs. 11 to v. 26	2 Tim. 2
20	S	.....	— 11 v. 26	— 6 v. 41	— 12 to v. 25	— 3
21	Su	**Sunday after Ascension Day.**	Deut. 30	— 7 to v. 25	Deut. 34 or Josh. 1	— 4
22	M	.....	1 Kgs. 14 to v. 21	— 7 v. 25	1 Kgs. 15 v. 25 to 16 v. 8	Titus 1
23	Tu	.....	— 16 v. 8	— 8 to v. 31	— 17	— 2
24	W	.....	— 18 to v. 17	— 8 v. 31	— 18 v. 17	— 3
25	Th	.....F.	— 19	— 9 to v. 39	— 21	Philemon
26	F	ST. AUGUSTINE, first Archbp. of Canterbury.	— 22 to v. 41	— 9 v. 39 to 10 v. 22	2 Kgs. 1	Heb. 1
27	S	VEN. BEDE, Presbyter.....Vigil	2 Kgs. 2	— 10 v. 23	— 4 v. 8	Heb. 2 & 3 to v. 7
28	Su	**Whitsun Day.** Pr. Ps., M. 48, 68; E. 104, 145. Ath. Creed. Pr. Pr.	Deut. 16 to v. 18	Rom. 8 to v. 18	Isa. 11 or Eze. 36 v. 25	Gal. 5 v. 16 or Acts 18 v. 24 to 19 v. 21
29	M	**Monday in Whitsun Week.**	Gen. 11 to v. 10	1 Cor. 12 to v. 14	Num. 11 v. 16 to 31	1 Cor. 12 v. 27 & 13
30	Tu	**Tuesday in Whitsun Week.**	Joel 2 v. 21	1 Thess. 5 v. 12 to 24	Mic. 4 to v. 8	1 John 4 to v. 14
31	W	Ember Day .....F.	2 Kgs. 10 to v. 18	John 12 v. 20	2 Kgs. 10 v. 18	Heb. 7

JUNE (30 Days)

			MORNING LESSONS		EVENING LESSONS	
1	Th	NICOMEDE, Priest and Martyr..	2 Kgs. 13	John 13 to *v.* 21	2 Kgs. 17 to *v.* 24	Heb. 8
2	F	Ember Day .....F.	— 17 *v.* 24	— 13 *v.* 21	2 Chron. 12	— 9
3	S	Ember Day .....F.	2 Chron. 13	— 14	— 14	— 10 to *v.* 19
4	Su	**Trinity Sunday.** Ath. Creed. Pr. Pr.	Isa. 6 to *v.* 11	Rev. 1 to *v.* 9	Gen. 18 or 1 & 2 to *v.* 4	Eph. 4 to *v.* 17 or Matt. 3
5	M	BONIFACE, Bp. of Ments and Martyr.	2 Chron. 19	John 16 to *v.* 16	2 Chron. 20 to *v.* 31	Heb. 11 to *v.* 17
6	Tu	.....	— 20 *v.* 31 & 21	— 16 *v.* 16	— 22	— 11 *v.* 17
7	W	.....	— 23	— 17	— 24	— 12
8	Th	.....	— 25	— 18 to *v.* 28	— 26 & 27	— 13
9	F	.....F.	— 28	— 18 *v.* 28	2 Kgs. 18 to *v.* 9	James 1
10	S	.....	— 29 *v.* 3 to 21	— 19 to *v.* 25	2 Chron. 30 & 31 *v.* 1	— 2
11	Su	**1st Sunday after Trinity. St. Barnabas, A. & M.**	Deut. 33 to *v.* 12	Acts 4 *v.* 31	Nahum 1 or Josh. 24	Acts 14 *v.* 8
12	M	.....	2 Kgs. 18 *v.* 13	John 19 *v.* 25	2 Kgs. 19 to *v.* 20	James 3
13	Tu	.....	— 19 *v.* 20	— 20 to *v.* 19	— 20	— 4
14	W	.....	Isa. 38 *v.* 9 to 21	— 20 *v.* 19	2 Chron. 33	— 5
15	Th	.....	2 Kgs. 22	— 21	2 Kgs. 23 to *v.* 21	1 Peter 1 to *v.* 22
16	F	.....F.	— 23 *v.* 21 to 24 *v.* 8	Acts 1	— 24 *v.* 8 to 25 *v.* 8	— 1 *v.* 22 to 2 *v.* 11
17	S	ST. ALBAN, Martyr.....	— 25 *v.* 8	— 2 to *v.* 22	Ezra 1 & 3	— 2 *v.* 11 to 3 *v.* 8
18	Su	**2nd Sunday after Trinity.**	Judg. 4	— 2 *v.* 22	Judg. 5 or 6 *v.* 11	— 3 *v.* 8 to 4 *v.* 7
19	M	.....	Ezra 7	— 3	Ezra 8 *v.* 15	— 4 *v.* 7
20	Tu	TRANS. OF EDWARD, King of the West Saxons. Accession of Q. Victoria, 1837.	— 9	— 4 to *v.* 32	— 10 to *v.* 20	— 5
21	W	.....	Neh. 1	— 4 *v.* 32 to 5 *v.* 17	Neh. 2	2 Peter 1
22	Th	.....	— 4	— 5 *v.* 17	— 5	— 2
23	F	.....Vigil F.	— 6 & 7 to *v.* 5	— 6	— 7 *v.* 73 & 8	— 3
24	S	**Nativity of St. John Baptist.** Athanasian Creed.	Mal. 3 to *v.* 7	Matt. 3	Mal. 4	Matt. 14 to *v.* 13
25	Su	**3rd Sunday after Trinity.**	1 Sam. 2 to *v.* 27	Acts 7 to *v.* 35	1 Sam. 3 or 4 to *v.* 19	1 John 1
26	M	.....	Esther 1	— 7 *v.* 35 to 8 *v.* 5	Esther 2 *v.* 15 & 3	— 2 to *v.* 15
27	Tu	.....	— 4	— 8 *v.* 5 to 26	— 5	— 2 *v.* 15
28	W	.....Vigil	— 6	— 8 *v.* 26	— 7	— 3 to *v.* 16
29	Th	**St. Peter, A. and M.**	Ezek. 3 *v.* 4 to 15	John 21 *v.* 15 to 23	Zech. 3	Acts 4 *v.* 8 to 23
30	F	.....F.	Job 1	Acts 9 to *v.* 23	Job 2	1 John 3 *v.* 16 to 4 *v.* 7

JULY (31 Days)

			MORNING LESSONS		EVENING LESSONS.	
1	S	.....	Job 3	Acts 9 v. 23	Job 4	1 John 4 v. 7
2	Su	**4th Sunday after Trinity.** VISITATION OF BL. VIRG. MARY.	1 Sam. 12	— 10 to v. 24	1 Sam. 13 or Ruth 1	— 5
3	M	.....	Job 7	— 10 v. 24	Job 9	2 John
4	Tu	TRANS. OF ST. MARTIN, Bp. and Conf.	— 10	— 11	— 11	3 John
5	W	.....	— 12	— 12	— 13	Jude
6	Th	.....	— 14	— 13 to v. 26	— 16	Matt. 1 v. 18
7	F	.....F.	— 17	— 13 v. 26	— 19	— 2
8	S	.....	— 21	— 14	— 22v.12to29	— 3
9	Su	**5th Sunday after Trinity.**	1 Sam. 15 to v. 24	— 15 to v. 30	1 Sam. 16 or 17	— 4 to v. 23
10	M	.....	Job 25 & 26	— 15 v. 30 to 16 v. 16	Job 27	— 4 v. 23 to 5 v. 13
11	Tu	.....	— 28	— 16 v. 16	— 29 & 30v. 1	— 5 v. 13 to 33
12	W	.....	— 30 v. 12 to 27	— 17 to v. 16	— 31 v. 13	— 5 v. 33
13	Th	.....	— 32	— 17 v. 16	— 38 to v. 39	— 6 to v. 19
14	F	.....F.	— 38 v. 39 & 39	— 18 to v. 24	— 40	— 6 v. 19 to 7 v. 7.
15	S	SWITHIN, Bp. of Winchester, translated.	— 41	— 18 v. 24 to 19 v. 21	— 42	— 7 v. 7
16	Su	**6th Sunday after Trinity.**	2 Sam. 1	— 19 v. 21	2 Sam. 12 to v. 24 or 18	— 8 to v. 18
17	M	.....	Prov. 2	— 20 to v. 17	Prov. 3 to v. 27	— 8 v. 18
18	Tu	.....	3 v. 27 to 4 v. 20	— 20 v. 17	— 4 v. 20 to 5 v. 15	— 9 to v. 18
19	W	.....	— v. 15	— 21 to v. 17	— 6 to v. 20	— 9 v. 18
20	Th	MARGARET, Virgin and Martyr	— 7	— 21v.17to37	— 8	— 10 to v. 24
21	F	.....F.	— 9	— 21 v. 37 to 22 v. 23	— 10 v. 16	— 10 v. 24
22	S	ST. MARY MAGDALENE.....	— 11 to v. 15	— 22 v. 23 to 23 v. 12	— 11 v. 15	— 11
23	Su	**7th Sunday after Trinity.**	1 Chron. 21	— 23 v. 12	1 Chron. 22or 28 to v. 21	— 12 to v. 22.
24	M	.....Vigil	Prov. 14 v. 9 to 28	— 24	Prov. 14 v. 28 to 15 v. 18	— 12 v. 22
25	T	**St. James, Ap. and Martyr.** Athanasian Creed.	2 Kgs. 1 to v. 16	Luke 9 v. 51 to 57	Jer. 26 v. 8 to 16	— 13 to v. 24
26	W	ANNE, Mother of B. V. M.....	Prov. 15 v. 18	Acts 25	Prov. 16 to v. 20	— 13v.24to53
27	Th	.....	— 16 v. 31 to 17 v. 18	— 26	— 18 v. 10	— 13 v. 53 to 14 v. 13
28	F	.....F.	— 19 v. 13	— 27	— 20 to v. 23	— 14 v. 13
29	S	.....	— 21 to v. 17	— 28 to v. 17	— 22 to v. 17	— 15 to v. 21
30	Su	**8th Sunday after Trinity.**	1 Chron. 29 v. 9 to 29	— 28 v. 17	2 Chron. 1 or 1 Kgs. 3	— 15 v. 21
31	M	....	Prov. 25	Romans 1	Prov. 26 to v. 21	— 16 to v. 24

AUGUST (31 Days)

			MORNING LESSONS		EVENING LESSONS	
1	Tu	LAMMAS DAY	Prov. 27 to v. 23	Rom. 2 to v. 17	Prov. 28 to v. 15	Matt. 16 v. to 17 v.
2	W		— 30 to v. 18	— 2 v. 17	— 31 v. 10	— 17 v. 14
3	Th		Eccles. 1	— 3	Eccles. 2 to v. 12	— 18 to v.
4	F	F.	— 3	— 4	— 4	— 18 v. 21 19 v. 3
5	S		— 5	— 5	— 6	— 19 v. 3 to.
6	Su	**9th Sunday after Trinity.** TRANSFIGURATION OF OUR LORD.	1 Kgs. 10 to v. 25	— 6	1 Kgs. 11 to v. 15 or v. 26	— 19 v. 27 to 20 v. 17
7	M	NAME OF JESUS	Eccles. 9	— 7	Eccles. 11	— 20 v. 17
8	Tu		— 12	— 8 to v. 18	Jer. 1	— 21 to v. 23
9	W		Jer. 2 to v. 14	— 8 v. 18	— 5 to v. 19	— 21 v. 23
10	Th	LAURENCE, Archdeacon of Rome and Martyr	— 5 v. 19	— 9 to v. 19	— 6 to v. 22	— 22 to v. 15
11	F	F.	— 7 to v. 17	— 9 v. 19	— 8 v. 4	— 22 v. 15 to 41
12	S		— 9 to v. 17	— 10	— 13 v. 8 to 24	— 22 v. 41 to 23 v. 13
13	Su	**10th Sunday after Trinity.**	1 Kgs. 12	— 11 to v. 25	1 Kgs. 13 or 17	— 23 v. 13
14	M		Jer. 18 to v. 18	— 11 v. 25	Jer. 19	— 24 to v. 29
15	Tu		— 21	— 12	— 22 to v. 13	— 24 v. 29
16	W		— 22 v. 13	— 13	— 23 to v. 16	— 25 to v. 31
17	Th		— 24	— 14 & 15 to v. 8	— 25 to v. 15	— 25 v. 31
18	F	F.	— 26	— 15 v. 8	— 28	— 26 to v. 31
19	S		— 29 v. 4 to 20	— 16	— 30	— 26 v. 31 to 57
20	Su	**11th Sunday after Trinity**	1 Kgs. 18	1 Cor. 1 to v. 26	1 Kgs. 19 or 21	— 26 v. 57
21	M		Jer. 33 to v. 14	— 1 v. 26 & 2	Jer. 33 v. 14	— 27 to v. 27
22	Tu		— 35	— 3	— 36 to v. 14	— 27 v. 27 to 57
23	W	Vigil	— 36 v. 14	— 4 to v. 18	— 38 to v. 14	— 27 v. 57
24	Th	**St. Bartholomew, Ap. and Martyr.** Athanasian Creed.	Gen. 28 v. 10 to 18	— 4 v. 18 & 5	Deut. 18 v. 15	— 28
25	F	F.	Jer. 38 v. 14	— 6	Jer. 39	Mrk. 1 to v. 21
26	S		— 50 to v. 21	— 7 to v. 25	— 51 v. 54	— 1 v. 21
27	Su	**12th Sunday after Trinity.**	1 Kgs. 22 to v. 41.	— 7 v. 25	2 Kgs. 2 to v. 16 or 4 v. 8 to 38	— 2 to v. 23
28	M	AUGUSTINE, Bishop of Hippo	Ezc. 2	— 8	Eze. 3 to v. 15	— 2 v. 23 to 3 v. 13
29	Tu	BEHEADING OF ST. JOHN BAPTIST.	— 3 v. 15	— 9	— 8	— 3 v. 13
30	W		— 9	— 10 & 11 v. 1	— 11 v. 14	— 4 to v. 35
31	Th		— 12 v. 17	— 11 v. 2 to 17	— 13 to v. 17	— 4 v. 35 to 5 v. 21

SEPTEMBER (30 Days)

			MORNING LESSONS.		EVENING LESSONS	
1	F	GILES, Abbot and Confessor ..	Eze. 13 v. 10	1 Cor. 11 v. 17	Eze. 14 to v. 12	Mark 5 v. 21
2	S	.....	— 14 v. 12	— 12 to v. 28	— 16 v. 44	— 6 to v. 14
3	Su	**13th Sunday after Trinity.**	2 Kgs. 5	— 12 v. 28 & 13	2 Kgs. 6 to v. 24 or 7	— 6 v. 14 to 30
4	M	.....	Eze. 20 to v. 18	— 14 to v. 20	Eze. 20 v. 18 to 33	— 6 v. 30
5	Tu	.....	— 20 v. 33 to 44	— 14 v. 20	— 22 v. 23	— 7 to v. 24
6	W	.....	— 24 v. 15	— 15 to v. 35	— 26	— 7 v. 24 to 8 v. 10
7	Th	ENURCHUS (or Evortius), Bp. of Orleans.	— 27 to v. 26	— 15 v. 35	— 27 v. 26	— 8 v. 10 to 9 v. 2
8	F	NATIVITY OF B. V. M..... F.	— 28 to v. 20	— 16	— 31	— 9 v. 2 to 30
9	S	.....	— 32 to v. 17	2 Cor. 1 to v. 23.	— 33 to v. 21	— 9 v. 30
10	Su	**14th Sunday after Trinity.**	2 Kgs. 9	— 1 v. 23 to 2 v. 14	2 Kgs. 10 to v. 32 or 13	— 10 to v. 32
11	M	.....	Eze. 34 v. 17	— 2 v. 14 & 3	Eze. 36 v. 16 to 33	— 10 v. 32
12	Tu	.....	— 37 to v. 15	— 4	— 37 v. 15	— 11 to v. 27
13	W	.....	— 47 to v. 13	— 5	Dan. 1	— 11 v. 27 to 12 v. 13
14	Th	HOLY CROSS DAY	Dan. 2 to v. 24	— 6 & 7 v. 1	— 2 v. 24	— 12 v. 13 to 35
15	F	..... F	— 3	— 7 v. 2	— 4 to v. 19	— 12 v. 35 to 13 v. 14
16	S	.....	— 4 v. 19	— 8	— 5 to v. 17	— 13 v. 14
17	Su	**15th Sunday after Trinity.** LAMBERT, B. and Martyr.	2 Kgs. 18	— 9	2 Kgs. 19 or 23 to v. 31	— 14 to v. 27
18	M	.....	Dan. 7 to v. 15	— 10	Dan. 7 v. 15	— 14 v. 27 to 53
19	Tu	.....	— 9 to v. 20	— 11 to v. 30	— 9 v. 20	— 14 v. 53
20	W	Ember Day..... Vigil F.	— 10 to v. 20	— 11 v. 30 to 12 v. 14	— 12	— 15 to v. 42
21	Th	**St. Matthew, A. E. M.** Athanasian Creed.	1 Kgs. 19 v. 15	— 12 v. 14 & 13	1 Chr. 29 to v. 20	— 15 v. 42 & 16
22	F	Ember Day ..... F.	Hos. 2 v. 14	Gal. 1	Hos. 4 to v. 13	Luke 1 to v. 26
23	S	Ember Day ..... F.	— 5 v. 8 to 6 v. 7	— 2	— 7 v. 8	— 1 v. 26 to 57
24	Su	**16th Sunday after Trinity.**	2 Chron. 36	— 3	Neh. 1 & 2 to v. 9 or 8	— 1 v. 57
25	M	.....	Hos. 10	— 4 to v. 21	Hos. 11 & 12 to v. 7	2 to v. 21
26	Tu	ST. CYPRIAN, Abp. of Carthage and Martyr.	— 13 to v. 15	— 4 v. 21 to 5 v. 13	— 14	— 2 v. 21
27	W	.....	Joel 1	— 5 v. 13	Joel 2 to v. 15	— 3 to v. 23
28	Th	..... F.	— 2 v. 15 to 28	— 6	— 2 v. 28 to 3 v. 9	— 4 to v. 16
29	F	**St. Michael and All Angels.**	Gen. 32	Acts 12 v. 5 to 18	Dan. 10 v. 4	Rev. 14 v. 14
30	S	ST. JEROME, Priest, Confessor, and Doctor.	Joel 3 v. 9	Eph. 1.	Amos 1 & 2 to v. 4	Luke 4 v. 16

OCTOBER (31 Days)

			MORNING LESSONS		EVENING LESSONS	
1	Su	**17th Sunday after Trinity.** REMIGIUS, Bishop.	Jer. 5	Eph. 2	Jer. 22 or 35	Luke 5 to *v.* 17
2	M		Amos 5 to *v.* 18	— 3	Amos 5 *v.* 18 to 6 *v.* 9	— 5 *v.* 17
3	Tu		— 7	— 4 to *v.* 25	— 8	— 6 to *v.* 20
4	W		— 9	— 4 *v.* 25 to 5 *v.* 22	Obadiah	— 6 *v.* 20
5	Th		Jonah 1	— 5 *v.* 22 to 6 *v.* 10	Jonah 2	7 to *v.* 24
6	F	FAITH, Virgin and Martyr .. F.	— 3	— 6 *v.* 10	— 4	— 7 *v.* 24
7	S		Mic. 1 to *v.* 10	Phil. 1	Micah 2	— 8 to *v.* 26
8	Su	**18th Sunday after Trinity.**	Jer. 36	— 2	Ezek. 2 or 13 to *v.* 17	— 8 *v.* 26
9	M	DENYS, Bp. of Athens	Micah 5	— 3	Micah 6	— 9 to *v.* 28
10	Tu		— 7	— 4	Nahum 1	— 9 *v.* 28 to 51
11	W		Nahum 2	Col. 1 to *v.* 21	— 3	— 9 *v.* 51 to 10 *v.* 17
12	Th		Hab. 1	— 1 *v.* 21 to 2 *v.* 8	Hab. 2	— 10 *v.* 17
13	F	TRANS. of K. EDW. the Confessor F.	— 3	— 2 *v.* 8	Zeph. 1 to *v.* 14	— 11 to *v.* 29
14	S		Zeph. 1 *v.* 14 to 2 *v.* 4.	— 3 to *v.* 18	— 2 *v.* 4	— 11 *v.* 29
15	Su	**19th Sunday after Trinity.**	Ezek. 14	— 3 *v.* 18 & 4	Ezek. 18 or 24 *v.* 15	— 12 to *v.* 35
16	M		Hag. 2 to *v.* 10	1 Thess. 1	Hag. 2 *v.* 10	— 12 *v.* 35
17	Tu	ETHELDREDA, Virgin, Queen, Abbess of Ely.	Zech. 1 to *v.* 18	— 2	Zech. 1 *v.* 18 & 2	— 13 to *v.* 18
18	W	**St. Luke, Evangelist**	Isa. 55	— 3	Ecclus. 38 *v.* 15	— 13 *v.* 18
19	Th		Zech. 3	— 4	Zech. 4	— 14 to *v.* 25
20	F	F.	— 5	— 5	— 6	— 14 *v.* 25 to 15 *v.* 11
21	S		— 7	2 Thess. 1	— 8 to *v.* 14	— 15 *v.* 11
22	Su	**20th Sunday after Trinity.**	Ezek. 34	— 2	Ezek. 37 or Dan. 1	— 16
23	M		Zech. 10	— 3	Zech. 11	— 17 to *v.* 20
24	Tu		— 12	1 Tim. 1 to *v.* 18	— 13	— 17 *v.* 20
25	W	CRISPIN, Martyr	— 14	— 1 *v.* 18 & 2	Mal. 1	— 18 to *v.* 31
26	Th		Mal. 2	— 3	— 3 to *v.* 13	— 18 *v.* 31 to 19 *v.* 11
27	F	Vig. F.	— 3 *v.* 13 & 4	— 4	Wisdom 1	— 19 *v.* 11 to 28
28	S	**St. Simon and St. Jude, Ap. and Martyrs.** Athanasian Creed.	Isa. 28 *v.* 9 to 17	— 5	Jer. 3 *v.* 12 to 19	— 19 *v.* 28
29	Su	**21st Sunday after Trinity**	Dan. 3	— 6	Dan. 4 or 5	— 20 to *v.* 27
30	M		Wisd. 6 to *v.* 22	2 Tim. 1	Wisd. 6. *v.* 22 to 7 *v.* 15	— 20 *v.* 27 to 21 *v.* 5
31	Tu		— 7 *v.* 15	— 2	— 8 to *v.* 19	— 21 *v.* 5

NOVEMBER (30 Days)

			MORNING LESSONS.		EVENING LESSONS	
1	W	**All Saints' Day**	Wisd. 3 to v. 10	Heb. 11 v. 33 & 12 to v. 7	Wis. 5 to v. 17	Rev. 19 to v. 17
2	Th	.....	— 9	2 Tim. 3	— 11 to v. 15	Luke 22 to v. 31
3	F	.....F.	— 11 v. 15 to 12 v. 3	— 4	— 17	— 22 v. 31 to 54
4	S	....	Ecclus. 1 to v. 14	Titus 1	Ecclus. 2	— 22 v. 54
5	Su	**22nd Sunday after Trinity.**	Dan. 6	— 2	Dan. 7 v. 9 or 13	— 23 to v. 26
6	M	LEONARD, Confessor	Ecclus. 5	— 3	Ecclus. 7 v. 27	— 23 v. 26 to 50
7	Tu	.....	— 10 v. 18	Philemon	— 14 to v. 20	— 23 v. 50 to 24 v. 13
8	W	.....	— 15 v. 9	Heb. 1	— 16 v. 17	— 24 v. 13
9	Th	.....	— 18 to v. 15	— 2 & 3 to v. 7	— 18 v. 15	John 1 to v. 29
10	F	.....F.	— 19 v. 13	— 3 v. 7 to 4 v. 14	— 22 v. 6 to 24	— 1 v. 29
11	S	MARTIN, Bishop and Confessor.	— 24 to v. 24	— 4 v. 14 & 5	— 24 v. 24	— 2
12	Su	**23rd Sunday after Trinity.**	Hosea 14	— 6	Joel 2 v. 21 or 3 v. 9	— 3 to v. 22
13	M	BRITIUS, Bishop.....	Ecclus. 35	— 7	Ecclus. 37 v. 8 to 19	— 3 v. 22
14	Tu	.....	— 39 to v. 13	— 8	— 39 v. 13	— 4 to v. 31
15	W	MACHUTUS, Bishop	— 41 to v. 14	— 9	— 42 v. 15	— 4 v. 31
16	Th	.....	— 44 to v. 16	— 10 to v. 15	— 50 to v. 25	— 5 to v. 24
17	F	HUGH, Bishop of Lincoln....F.	— 51 v. 10	— 10 v. 19	Baruch 4 to v. 21	— 5 v. 24
18	S	.....	Baruch 4 v. 36 & 5	— 11 to v. 17	Isa. 1 to v. 21	— 6 to v. 22
19	Su	**24th Sunday after Trinity.**	Amos 3	11 v. 17	Amos 5 or 9	— 6 v. 22 to 41
20	M	EDMUND, King and Martyr....	Isa. 3 to v. 16	— 12	Isa. 4 v. 2	— 6 v. 41
21	Tu	.....	— 5 to v. 18	— 13	— 5 v. 18	— 7 to v. 25
22	W	CECILIA, Virgin and Martyr ..	— 6	James 1	— 7 to v. 17	— 7 v. 25
23	Th	CLEMENT, Bishop of Rome and Martyr.	— 8 v. 5 to 18	— 2	— 8 v. 18 to 9 v. 8	— 8 to v. 31
24	F	.....F.	— 9 v. 8 to 10 v. 5	— 3	— 10 v. 5 to 20	— 8 v. 31
25	S	KATHARINE, Virgin and Martyr	— 10 v. 20	— 4	— 11 to v. 10	— 9 to v. 39
26	Su	**25th Sunday after Trinity.**	Eccles. 11 & 12	— 5	Hag. 2 to v. 10 or Mal. 3 & 4	— 9 v. 39 to 10 v. 22
27	M	.....	Isa. 13	1 Peter 1 to v. 22	Isa. 14 to v. 24	— 10 v. 22
28	Tu	.....	— 17	— 1 v. 22 to 2 v. 11	— 18	— 11 to v. 17
29	W	..... Vigil	— 19 to v. 16	— 2 v. 11 to 3 v. 8	— 19 v. 16	— 11 v. 17 to 47
30	Th	**St. Andrew, Apostle and Martyr.** Athanasian Creed.	Isa. 54	John 1 v. 35 to 43	Isa. 65 to v. 17	John 13 v. 20 to 42

DECEMBER (31 Days)

			MORNING LESSONS		EVENING LESSONS	
1	F	.....F.	Isa. 21 to v. 13	1 Peter 3 v. 8 to 4 v. 7	Isa. 22 to v. 15	John 11 v. 47 to 12 v. 20
2	S	.....	— 22 v. 15	— 4 v. 7	— 23	— 12 v. 20
3	Su	**1st Sunday in Advent** ..	Isa. 1	— 5	Isa. 2 or 4 v. 2	— 13 to v. 21
4	M	.....	Isa. 26 to v. 20	2 Peter 1	Isa. 26 v. 20 & 27	— 13 v. 21
5	Tu	.....	— 28 to v. 14	— 2	— 28 v. 14	— 14
6	W	NICHOLAS, Bishop of Myra	— 29 to v. 9	— 3	— 29 v. 9	— 15
7	Th	.....	— 30 to v. 18	1 John 1	— 30 v. 18	— 16 to v. 16
8	F	CONCEPTION OF B.V.M.....F.	— 31	— 2 to v. 15	— 32	— 16 v. 16
9	S	.....	— 32	— 2 v. 15	— 34	— 17
10	Su	**2nd Sunday in Advent**..	Isa. 5	— 3 to v. 16	Isa. 11 to v. 11 or 24	— 18 to v. 28
11	M	.....	Isa. 40 v. 12	— 3 v. 16 to 4 v. 7	Isa. 41 to v. 17	— 18 v. 28
12	Tu	.....	— 41 v. 17	— 4 v. 7	— 42 to v. 18	— 19 to v. 25
13	W	LUCY, Virgin and Martyr	— 42 v. 18 to 43 v. 8	— 5	— 43 v. 8	— 19 v. 25
14	Th	.....	— 44 to v. 21	2 John	— 44 v. 21 to 45 v. 8	— 20 to v. 19
15	F	.....F.	— 45 v. 8	3 John	— 46	— 20 v. 19
16	S	O Sapientia .....F.	— 47	Jude	— 48	— 21
17	Su	**3rd Sunday in Advent**..	Isa. 25	Rev. 1	Isa. 26 or 28 v. 5 to 19	Rev. 2 to v. 18
18	M	.....	Isa. 50	— 2 v. 18 to 3 v. 7	Isa. 51 to v. 9	— 3 v. 7
19	Tu	.....	— 51 v. 9	— 4	— 52 to v. 13	— 5
20	W	Ember Day .....Vigil F.	— 52 v. 13 & 53	— 6	— 54	— 7
21	Th	**St. Thomas, Apostle and Martyr**	Job 42 to v. 7	John 29 v. 19 to 24	Isa. 35	John 14 to v. 8.
22	F	Ember Day..... F.	Isa. 55	Rev. 8	— 56	Rev. 10
23	S	Ember Day.....Vigil F.	— 57	— 11	— 58	— 12
24	Su	**4th Sunday in Advent**..	Isa. 30 to v. 27	— 14	Isa. 32 or 33 v. 2 to 23	— 15
25	M	**Christmas Day.** Pr. Ps., M. 19, 45, 85; E. 89, 110. 132. Athanasian Creed. Pr. Pr.	Isa. 9 to v. 8	Luke 2 to v. 15	Isa. 7 v. 10 to 17	Titus 3 v. 4 to 9
26	Tu	**St. Stephen, First Martyr**	Gen. 4 to v. 11	Acts 6	2 Chron. 24 v. 15 to 23	Acts 8 to v. 9
27	W	**St. John, Ap. and Evang.**	Exo. 33 v. 9	John 13 v. 23 to 36	Isa. 6	Rev. 1
28	Th	**The Holy Innocents**	Jer. 31 to v. 18	Rev. 16	Bar. 4 v. 21 to 31	— 18
29	F	.....F.	Isa. 61	— 19 to v. 11	Isa. 62	— 19 v. 11
30	S	.....	— 63	— 20	— 64 & 65 to v. 8	— 21 to v. 15
31	Su	**1st Sunday after Christmas.** SILVESTER, Bishop of Rome	Isa. 35	— 21 v. 15 to 22 v. 6	Isa. 38 or 40	— 22 v. 6

THE CHURCHMAN'S ANNUAL.

PART I.

THE QUEEN AND ROYAL FAMILY.

HER MAJESTY, Queen Victoria, Empress of India, was born May 24, 1819; succeeded to the Crown June 20, 1837; married February 10, 1840, Prince Albert of Saxe-Coburg Gotha, who died December 14, 1861.

Her Majesty is the only child of Edward, Duke of Kent, fourth son of George III.; and is in direct descent through George I., James I., Henry VII., Edward III., Henry I., from William the Conqueror. She was less than a year old when her grandfather died, and at the time of her birth there were four lives between her and the Crown. Her father died in 1820, just six days before George III.; her three uncles died, the Duke of York in 1827, the Prince of Wales, as George IV., in 1830, and the Duke of Clarence, as William IV., in 1837. None of these Princes left any surviving issue, the Prince of Wales' only child, the Princess Charlotte, having died in 1817, within a year of her marriage to Prince Leopold, afterwards King of the Belgians, whilst the two daughters of the Duke of Clarence died in infancy. Born in 1819, Queen Victoria had but just reached the legal age (eighteen) for reigning, when in 1837, by the death of William IV., she was called upon to ascend the throne. Her reign has now extended longer than that of any preceding Sovereign, with the three exceptions of George III., Henry III., and Edward III., and Englishmen generally, both as patriotic citizens and as loyal subjects cannot but desire that the Queen may still wear the crown for many years to come.

Her Majesty has had issue four sons and five daughters, all of whom survive except the Princess Alice, Grand Duchess of Hesse, who died on December 14, 1878, the seventeenth anniversary of her

father's death. She has also twenty-four surviving grandchildren, and one great-grandchild, the daughter of the Princess Charlotte of Saxe-Meiningen, and grand-daughter of the Crown Princess of Germany, Princess Royal of England.

The Prince of Wales, Heir-apparent to the throne, was born on November 9, 1841, and is consequently forty years of age. His eldest son, Prince Albert Victor Christian Edward, who stands next in the order of succession, was born on January 8, 1864. He has therefore reached the precise age at which his grandmother, our present Sovereign, ascended the throne, nearly forty-five years ago.

It is understood that both Princes, in case they are called upon to reign, will be known, not by their first name of Albert, but by that of Edward, one of the Christian names of each. It may be noted that they have the blood of four King Edwards of England in their veins.

Of events affecting the Royal family during the year 1881, the following may be noted:—

On February 27, Prince William of Prussia, Her Majesty's grandson, and heir-presumptive to the Empire of Germany, was married to Princess Augusta Victoria of Schleswig-Holstein, niece of Prince Christian, Her Majesty's son-in-law. On March 13 the Czar of Russia, father of the Duchess of Edinburgh, the Queen's daughter-in-law, was assassinated at St. Petersburg. On May 24, Prince Leopold, Queen Victoria's youngest son, was created Duke of Albany and Earl of Clarence. On July 9 the Queen reviewed over 50,000 Volunteers in Windsor Park, and on August 25 a still larger number at Edinburgh. On October 25 Her Majesty's reign exceeded that of her great predecessor, Queen Elizabeth, who wore the crown for forty-four years and four months. In November, Prince Leopold, Duke of Albany, became engaged to the Princess Hélène of Waldeck, sister of the Queen of Holland.

SOVEREIGNS OF EUROPE.

States	Sovereigns	Date of Birth	Date of Accession
Austria	Francis Joseph	Aug. 18..1830	Dec. 2..1848
Bavaria	Louis II.	Aug. 25..1845	Mar. 10..1864
Belgium	Leopold II.	Apr. 9..1835	Dec. 10..1865
Denmark	Christian IX.	Apr. 8..1818	Nov. 15..1863
France (Republic)	J. Grévy (President)	Aug. 15..1813	Jan. 30..1879
German Empire	William	Mar. 22..1797	Dec. 10..1870
Great Britain and Ireland	Victoria	May 24..1819	June 20..1837
Greece	George	Dec. 24..1845	June 6..1863
Italy	Humbert	Mar. 14..1844	Jan. 9..1878
Netherlands	William III.	Feb. 19..1817	Mar. 17..1849
Ottoman Empire	Abdul Hamid	Sept. 22..1842	Aug. 31..1876
Portugal	Louis	Oct. 31..1838	Nov. 11..1861
Russia	Alexander III.	Feb. 26..1845	Mar. 13..1881
Saxony	Albert	Apr. 23..1828	Oct. 29..1873
Spain	Alfonso XII.	Nov. 28..1857	Dec. 31..1874
Sweden and Norway	Oscar II.	Jan. 21..1829	Sept. 20..1872
Wurtemberg	Charles	Mar. 6..1823	June 25..1864
Roman Church	Leo XIII. (Pope)	Mar. 2..1810	Feb. 20..1878

ARCHBISHOPS, BISHOPS, AND DEANS OF THE CHURCH OF ENGLAND.

ARCHBISHOPS	£	SEES	Cons. Tr.	DEANS	£	Appointed
Rt. Hon. Archibald Campbell Tait, D.D., D.C.L.	15,000	*Canterbury*	1856–68	R. P. Smith, D.D.	2,000	1871
Rt. Hon. William Thompson, D.D.	10,000	*York*	1861–63	A. P. Purey-Cust, D.D.	2,000	1880
BISHOPS.						
Rt. Hon. John Jackson, D.D.	10,000	*London*	1853–69	R. W. Church, D.C.L., St. Paul's	2,000	1871
				G. G. Bradley, D.D. Westminster	2,000	1881
Joseph Barber Lightfoot, D.D.	8,000	*Durham*	1879	W. C. Lake, D.D.	3,000	1869
Edward Harold Browne, D.D.	6,500	*Winchester*	1864–73	J. Bramston, B.D.	1,900	1872
Alfred Ollivant, D.D.	4,200	*Llandaff*	1849	C. J. Vaughan, D.D.	700	1879
Robert Bickersteth, D.D.	4,500	*Ripon*	1857	W. R. Fremantle, D.D.	1,000	1876
Hon. John Thomas Pelham, D.D.	4,500	*Norwich*	1857	E. M. Goulburn, D.D.	1,600	1866
James Colquhoun Campbell, D.D.	4,200	*Bangor*	1859	H. T. Edwards, M.A.	700	1876
Henry Philpott, D.D.	5,000	*Worcester*	1861	Lord Alwyne Compton, D.D.	1,450	1879
Charles John Ellicott, D.D.	5,000	*Gloucester and Bristol*	1863	H. Law, M.A.	1,500	1862
				Gilbert Elliot, D.D.	1,300	1850
William Jacobson, D.D.	4,500	*Chester*	1865	J. S. Howson, D.D.	1,000	1867
Thomas Legh Claughton, D.D.	4,500	*St. Albans*	1867–77	—	—	—
James Atlay, D.D.	4,200	*Hereford*	1868	Hon. G. Herbert, M.A.	1,000	1867

ARCHBISHOPS, BISHOPS, AND DEANS—*continued.*

BISHOPS	£	SEES	Cons.	DEANS	£	Appointed
William Connor Magee, D.D.	4,500	*Peterborough*	1868	J. J. S. Perowne, D.D.	1,160	1878
Christopher Wordsworth, D.D.	5,000	*Lincoln*	1869	J. W. Blakesley, B.D.	2,000	1872
George Moberly, D.C.L.	5,000	*Salisbury*	1869	G. D. Boyle, D.D.	1,000	1880
Harvey Goodwin, D.D.	4,500	*Carlisle*	1869	John Oakley, M.A.	1,000	1881
Frederick Temple, D.D.	4,200	*Exeter*	1869	A. Boyd, D.D.	2,000	1867
Lord Arthur Charles Hervey, D.D.	5,000	*Bath and Wells*	1869	E. H. Plumptre, D.D.	1,000	1881
John Fielder Mackarness, D.D.	5,000	*Oxford*	1870	H. G. Liddell, D.D.	2,000	1855
James Fraser, D.D.	4,200	*Manchester*	1870	B. M. Cowie, B.D.	1,500	1872
Richard Durnford, D.D.	4,200	*Chichester*	1870	J. W. Burgon, D.D.	1,000	1875
Joshua Hughes, D.D.	4,200	*St. Asaph*	1870	R. B. M. Bonnor	700	1859
James Russell Woodford, D.D.	5,500	*Ely*	1873	C. Merivale, D.D.	1,600	1869
William Basil Jones, D.D.	4,500	*St. David's*	1874	J. Allen, M.A.	700	1878
Edward White Benson, D.D.	3,000	*Truro*	1877	—	—	—
Anthony Wilson Thorold, D.D.	3,100	*Rochester*	1877	R. Scott, D.D.	2,000	1870
William Dalrymple Maclagan, D.D.	4,500	*Lichfield*	1878	E. Bickersteth, D.D.	1,000	1875
John Charles Ryle, D.D.	3,500	*Liverpool*	1880	—	—	—
Rowley Hill, D.D.	2,000	*Sodor and Man*	1877	—	—	—

Edward Parry, D.D., Bishop Suffragan of *Dover* 1870

Edward Trollope, D.D., Bishop Suffragan of *Nottingham* 1878

William Walsham How, M.A., Bishop of *Bedford* (Suffragan of *London*) 1879

THE ARCHBISHOPS, BISHOPS, AND DEANS OF THE CHURCH OF IRELAND.

Archbishops	Sees	Cons. Tr.	Deans
M. G. Beresford, D.D.	*Armagh*	1854–62	W. Reeves, D.D.
	Clogher		T. Le B. Kennedy, D.D.
R. C. Trench, D.D.	*Dublin*	1864	The Archbp. (Christ Ch.) J. West, D.D.
Bishops.	*Kildare*		J. Wolseley, M.A.
Rt. Hon. Lord Plunket, D.D.	*Meath*	1876	J. Brownlow, M.A.
R. B. Knox, D.D.	*Down*	1849	E. B. Moeran, D.D.
	Connor		G. Bull, D.D.
	Dromore		Jeffry Lefroy, M.A.
W. Fitzgerald, D.D.	*Killaloe*	1857–62	J. F. Robbins, B.A.
	Kilfenora		M. J. Keating, M.A.
	Clonfert		J. Byrne, M.A.
	Kilmacduagh		C. H. G. Butson, M.A.
C. Graves, D.D.	*Limerick*	1866	T. Bunbury, M.A.
	Ardfert and Aghadoe		T. Moriarty, D.D.
Hon. C. Bernard, D.D.	*Tuam*	1867	W. C. Townsend, D.D.
	Killala		W. Jackson, M.A.
	Achonry		A. Moore, M.A.
W. Alexander, D.D.	*Derry*	1867	C. Seymour, M.A.
	Raphoe		J. Gwynn, B.D.
M. F. Day, D.D.	*Cashel*	1872	
	(*Emly*) *Waterford*		J. Morgan, D.D.
	Lismore		Hon. H. Browne, M.A.
J. R. Darley, D.D.	*Kilmore*	1874	J. M. Beresford, M.A.
	Elphin		W. Warburton, D.D.
	Ardagh		Alex. Orme, B.A.
R. S. Gregg, D.D.	*Cork*	1875–78	S. O. Madden, M.A.
	Cloyne		J. Howie, M.A.
	Ross		I. M. Reeves, M.A.
W. P. Walsh, D.D.	*Ossory*	1878	Thomas Hare, D.D.
	Ferns		John R. Dowse, M.A.
	Leighlin		W. S. King, M.A.

BISHOPS AND DEANS OF THE EPISCOPAL CHURCH OF SCOTLAND.

Bishops.			Deans.
R. Eden, D.D., *Primus*	*Moray, &c.*	1851	W. Christie, M.A.
C. Wordsworth, D.C.L.	*St. Andrew's, &c.*	1853	Norman Johnston, M.A.
H. Cotterill, D.D.	*Edinburgh*	1856–71	J. F. Montgomery, D.D.
T. G. Suther, D.C.L.	*Aberdeen, &c.*	1857	A. Ranken, M.A.
W. S. Wilson, LL.D.	*Glasgow, &c.*	1859	John Moir, M.A.
H. W. Jermyn, D.D.	*Brechin*	1871–76	J. Nicholson, M.A.
G. R. Mackarness, D.D.	*Argyll, &c.*	1874	R. J. Macgeorge.

THE HOUSE OF PEERS.

THE House of Peers consists of 6 Princes of the Blood, 2 Archbishops, 21 (English) Dukes, 19 Marquises, 118 Earls, 26 Viscounts, 24 Bishops, 253 Barons, with 16 Scotch and 28 Irish Representative Peers. Total 502. The Prelates with seats in the House are: The Archbishops of Canterbury and York; the Bishops of London, Durham, Winchester, Llandaff, Ripon, Norwich, Bangor, Worcester, Gloucester and Bristol, Chester, St. Albans, Hereford, Peterborough, Lincoln, Salisbury, Carlisle, Exeter, Bath and Wells, Oxford, Manchester, Chichester, St. Asaph, Ely, St. David's. The Bishop of St. David's, as junior Bishop, acts as Chaplain to the House, a position he has occupied since the death of Bishop Selwyn, in 1878, when he first obtained a seat in the House.

The Bishops without seats are: Truro, Rochester, Lichfield, and Liverpool. The Bishop of Newcastle, when appointed, will also be eligible, in his turn, for a seat. The Bishop of Sodor and Man has no seat. The Bishop of Truro and the other Bishops in the order given will take their seats as vacancies occur in sees other than Canterbury, York, London, Durham, and Winchester.

THE HOUSE OF COMMONS.

THE House of Commons consists, nominally, of 658 Members, of whom 493 represent English and Welsh constituencies, 60 Scotch, 105 Irish. But as 4 Boroughs, with 6 seats, have been disfranchised, and in 8 others, with 13 seats, the writs are suspended, the present number of Members is 639. Of these 337 are classed as Liberals, 242 as Conservatives, and 63 as Home Rulers. As affecting Churchmen, it may also be interesting to know that the following English and Welsh Members are adherents of the Society which has for its object the Disestablishment and Disendowment of the Church: The Right Hon. J. Chamberlain (Birmingham), the Hon. E. L. Stanley (Oldham), Sir J. C. Lawrence (Lambeth), Messrs. Balfour (Tamworth), Barran (Leeds), Broadhurst (Stoke-on-Trent), Caine (Scarborough), Colman (Norwich), Cowen (Newcastle), Davies (Pembrokeshire), Dillwyn (Swansea), Earp (Newark), Firth (Chelsea), Hill (Worcester), G. J. Howard (E. Cumberland), Illingworth (Bradford), James (Merthyr Tydvil), Leatham (Huddersfield), Lee (Southampton), A. McArthur (Leicester), W. McArthur (Lambeth), McMinnies (Warrington), Mason (Ashton), A. Pease (Whitby), J. W. Pease (S. Durham), Richard (Merthyr), Roberts (Flint), Storey (Sunderland), Taylor (Leicester), Thomasson (Bolton), Tillett (Norwich). There are however no doubt very many others, who, though they do not subscribe to the funds of the Liberation Society, would be ready, if occasion offered, to vote for its policy.

The new Members who have been added to the House during the year are Messrs. J. E. Redmond (Wexford), P. Phipps (S. Northamptonshire), G. J. Howard (E. Cumberland), H. W. Eaton (Coventry), S. Storey (Sunderland), C. C. Ross (St. Ives), H. J. Tollemache (W. Cheshire), T. Collins (Knaresborough), W. F. Ecroyd (Preston), A. Asher (Elgin), T. R. Buchanan (Edinburgh), J. Lowther (N. Lincolnshire), Sir G. Elliot (N. Durham), J. R. Bulwer (Cambridgeshire), J. A. Dickson (Tyrone), H. E. R. Jerningham (Berwick), Viscount Ebrington (Tiverton), T. Salt (Stafford), and A. M. Porter (Londonderry).

The following have been lost by death: Major Cartwright, Sir R. C. Musgrave, Sir Charles Reed, Sir Philip Egerton, Mr. Hermon, Mr. Laycock, Col. Joicey, Mr. Massey, Mr. Macdonald, and Mr. Walter Powell.

HER MAJESTY'S GOVERNMENT.

THE PRESENT MINISTRY.

Rt. Hon. William Ewart Gladstone	*First Lord of the Treasury.*
Rt. Hon. Lord Selborne	*Lord High Chancellor.*
Rt. Hon. Earl Spencer	*Lord President of the Council.*
Rt. Hon. Lord Carlingford	*Lord Privy Seal.*
Rt. Hon. William Ewart Gladstone	*Chancellor of the Exchequer.*
Rt. Hon. Sir William Vernon Harcourt	*Sec. of State Home Dept.*
Rt. Hon. Earl Granville	*Sec. of State Foreign Dept.*
Rt. Hon. Earl of Kimberley	*Sec. of State Colonial Dept.*
Rt. Hon. Hugh Culling E. Childers	*Sec. of State War Dept.*
Most Hon. Marquis of Hartington	*Sec. of State Indian Dept.*
Rt. Hon. Earl of Northbrook	*First Lord of the Admiralty.*
Rt. Hon. William Edward Forster	*Chief Secretary for Ireland.*
Rt. Hon. Joseph Chamberlain	*President Board of Trade.*
Rt. Hon. John Bright	*Chancellor Duchy of Lancaster.*
Rt. Hon. John George Dodson	*Pres. Local Government Board.*

The above form the Cabinet.

Rt. Hon. Henry Fawcett	*Postmaster-General.*
Rt. Hon. Anthony John Mundella	*Vice-President of Council.*
Rt. Hon. George John Shaw-Lefevre	*Works and Public Buildings.*
Sir Arthur Divett Hayter, Bart.	*Junior Lords of the Treasury.*
John Holms, Esq.	
Charles Cecil Cotes, Esq.	
Herbert John Gladstone, Esq.	
Rt. Hon. Lord Richard D. Grosvenor	*Political Sec. to the Treasury.*
Lord Frederick C. Cavendish	*Financial Sec. to the Treasury.*
Rt. Hon. Lord Wolverton	*Paymaster-General.*
Rt. Hon. George Osborne Morgan	*Judge Advocate General.*

Adm. Sir Astley Cooper Key	*Junior Lords of the Admiralty.*
Vice-Adm. Lord John Hay	
Rear-Adm. A. Hiley Hoskins	
Sir Thomas Brassey	
George Otto Trevelyan, Esq.	*Secretary to the Admiralty.*
Hon. A. Evelyn Ashley	*Political Sec. Board of Trade.*
John Tomlinson Hibbert, Esq.	*Political Sec. Local Gov. Board.*
Rt. Hon. Earl of Rosebery	*Political Sec. Home Office.*
Sir Charles Wentworth Dilke, Bart.	*Political Sec. Foreign Office.*
Leonard Henry Courtney, Esq.	*Political Sec. Colonial Office.*
Viscount Enfield	*Political Sec. India Office.*
Earl of Morley	*Political Sec. War Office.*
Lt.-Gen. Sir John Miller Adye	*Surveyor General of Ordnance.*
Henry Campbell-Bannerman, Esq.	*Financial Sec. War Office.*
Sir Henry James, Q.C.	*Attorney-General.*
Sir Farrer Herschell, Q.C.	*Solicitor-General.*
Rt. Hon. John Blair Balfour	*Lord Advocate for Scotland.*
Alexander Asher, Esq.	*Solicitor-General* ,,
His Excellency Earl Cowper	*Lord-Lieutenant of Ireland.*
Rt. Hon. Hugh Law	*Lord Chancellor* ,,
Rt. Hon. Edward Sullivan	*Master of the Rolls* ,,
Rt. Hon. William Moore Johnson, Q.C.	*Attorney-General* ,,
Andrew Marshal Porter, Esq., Q.C.	*Solicitor-General* ,,

HOUSES OF CONVOCATION.

(SUMMONED BY ROYAL WRIT, APRIL 30, 1880.)

PROVINCE OF CANTERBURY.

THE UPPER HOUSE.

(23 Members.)

President—His Grace the Archbishop of CANTERBURY.

The Lord Bishop of LONDON.
The Lord Bishop of WINCHESTER.
The Lord Bishop of BANGOR.
The Lord Bishop of BATH AND WELLS.
The Lord Bishop of CHICHESTER.
The Lord Bishop of ELY.
The Lord Bishop of EXETER.
The Lord Bishop of GLOUCESTER AND BRISTOL.
The Lord Bishop of HEREFORD.
The Lord Bishop of LICHFIELD.

The Lord Bishop of LINCOLN.
The Lord Bishop of LLANDAFF.
The Lord Bishop of NORWICH.
The Lord Bishop of OXFORD.
The Lord Bishop of PETERBOROUGH.
The Lord Bishop of ROCHESTER.
The Lord Bishop of ST. ALBANS.
The Lord Bishop of ST. ASAPH.
The Lord Bishop of ST. DAVID'S.
The Lord Bishop of SALISBURY.
The Lord Bishop of TRURO.
The Lord Bishop of WORCESTER.

THE LOWER HOUSE.

(156 Members.)

Prolocutor.—The Very Rev. LORD ALWYNE COMPTON, D.D.

CANTERBURY.—Dean Smith, Archdeacon the Rt. Rev. E. Parry, Archdeacon Harrison, the Rev. Canon Rawlinson, the Rev. John Puckle, the Rev. H. A. Jeffreys.

LONDON.—Dean Church, Dean Bradley, Archdeacon the Rt. Rev. Bishop P. C. Claughton, Archdeacon Hessey, Archdeacon Jennings, the Rev. Canon Gregory, the Rev. Canon Prothero, the Rev. G. H. Wilkinson. [One vacancy.]

WINCHESTER.—Dean Bramston, Archdeacon Atkinson, Archdeacon Jacob, Archdeacon the Rt. Rev. F. T. McDougall, the Rev. W. P. Warburton, the Rev. G. H. Sumner, the Rev. J. H. Sapte.

BANGOR.—Dean Edwards, Archdeacon Jones, Archdeacon Evans, the Rev. Canon Briscoe, the Rev. P. C. Ellis, the Rev. D. W. Thomas.

BATH AND WELLS.—Dean Plumptre, Archdeacon Denison, Archdeacon Browne, Archdeacon Fitzgerald, the Rev. T. D. Bernard, the Rev. A. C. Ainslie, the Rev. E. A. Salmon.

CHICHESTER.—Dean Burgon, Archdeacon Hannah, Archdeacon Walker, the Rev. Canon Swainson, the Rev. G. H. Campion, the Rev. W. R. W. Stephens.

ELY.—Dean Merivale, Archdeacon Emery, Archdeacon Chapman, Archdeacon Bathurst, Archdeacon Vesey, the Rev. Canon Lowe, the Rev. W. B. Hopkins, the Rev. J. H. Macaulay.

EXETER.—Dean Boyd, Archdeacon Earle, Archdeacon Woollcombe, Archdeacon Sanders, the Rev. M. F. Sadler, the Rev. J. C. Kempe. [One vacancy].

GLOUCESTER AND BRISTOL.—Dean Law, Dean Elliot, Archdeacon J. P. Norris, Archdeacon Sheringham, the Rev. Canon Harvey, the Rev. H. R. Hayward, the Rev. J. F. Fenn. [One vacancy].

HEREFORD.—Dean the Hon. G. Herbert, Archdeacon Lord Saye

and Sele, Archdeacon Maddison, the Rev. Sir F. A. Gore Ouseley, Bart., the Rev. H. W. Phillott, the Rev. E. Ff. Clayton.

LICHFIELD.—Dean Bickersteth, Archdeacon Allen, Archdeacon Balston, Archdeacon Iles, Archdeacon Sir L. T. Stamer, Bart., the Rev. E. J. J. G. Edwards, the Rev. E. H. Abney, the Rev. G. W. Pigott.

LINCOLN.—Dean Blakesley, Archdeacon the Rt. Rev. E. Trollope, Archdeacon Kaye, Archdeacon Maltby, the Rev. Sub-Dean Clements, the Rev. R. H. W. Miles, the Rev. A. S. Wilde.

LLANDAFF.—Dean Vaughan, Archdeacon Crawley, Archdeacon Griffiths, the Rev. Canon Hawkins, the Rev. C. R. Knight, the Rev. W. Feetham.

NORWICH.—Dean Goulburn, Archdeacon Groome, Archdeacon Nevill, Archdeacon Perowne, the Rev. Dr. Robinson, the Rev. W. Potter, the Rev. Hinds Howell.

OXFORD.—Dean Liddell, Archdeacon Palmer, Archdeacon Pott, Archdeacon J. L. Randall, the Rev. Dr. Goodford, the Rev. Dr. Bright, the Rev. W. J. Butler, the Rev. Edmond Savory.

PETERBOROUGH.—Dean Perowne, Archdeacon Fearon, Archdeacon Thicknesse, Archdeacon Lightfoot, the Rev. Canon Argles, the Rev. T. Yard, the Rev. A. Pownall.

ROCHESTER.—Dean Scott, Archdeacon Grant, Archdeacon Cheetham, Archdeacon Burney, the Rev. T. P. Phelps, the Rev. J. Erskine Clarke, the Rev. W. H. Pritchett.

ST. ALBANS.—Archdeacon Grant, Archdeacon Ady, Archdeacon Blomfield, the Rev. the Hon. L. Neville, the Rev. E. T. Vaughan.

ST. ASAPH.—Dean Bonnor, Archdeacon Smart, Archdeacon Ffoulkes, the Rev. Canon Jones, the Rev. D. R. Thomas, the Rev. W. Richardson.

ST. DAVID'S.—Dean Allen, Archdeacon North, Archdeacon E. James, Archdeacon Lewis, Archdeacon De Winton, the Rev. Canon Phillips, the Rev. Preb. Bevan, the Rev. J. Sinnett.

SALISBURY.—Dean Boyle, Archdeacon Lear, Archdeacon Sanctuary, Archdeacon Buchanan, the Rev. Canon Payne, the Rev. E. A. Dayman, the Rev. Sir J. E. Philipps, Bart.

TRURO.—Archdeacon Phillpotts, Archdeacon Hobhouse, the Rev. F. Hockin, the Rev. Arthur C. Thynne.

WORCESTER.—Dean Lord Alwyne Compton, Archdeacon Holbech, Archdeacon Lea, the Rev. Canon Wood, the Rev. W. W. Douglas, the Rev. W. Bree.

Vicar-General—James Parker Deane, Esq., Q.C., D.C.L.
Registrar.—John Hassard, Esq.
Actuary.—Francis Cobb, Esq.

PROVINCE OF YORK.

The Upper House.

(8 Members.)

President.—His Grace the Archbishop of York.
The Lord Bishop of Durham.
The Lord Bishop of Carlisle.
The Lord Bishop of Chester.
The Lord Bishop of Liverpool.
The Lord Bishop of Manchester.
The Lord Bishop of Ripon.
The Lord Bishop of Sodor and Man.

The Lower House.

(68 Members.)

Prolocutor.—The Very Rev. B. M. Cowie, B.D.

York.—Dean Purey-Cust, Archdeacon F. Watkins, Archdeacon Blunt, Archdeacon Hey, the Rev. Canon Randolph, the Rev. C. P. Eden, the Rev. J. E. Blakeney, the Rev. T. J. Monson, the Rev. T. F. Simmons, the Rev. J. Palmes, the Rev. George Body.

Durham.—Dean Lake, Archdeacon Prest, Archdeacon H. W. Watkins, Archdeacon Hamilton, the Rev. Canon Evans, the Rev. Canon Tristram, the Rev. R. Long, the Rev. B. E. Dwarris, the Rev. J. F. Bigge, the Hon. and Rev. F. R. Grey, the Rev. Dr. Ainger, The Rev. J. Cundill, the Rev. A. W. Headlam.

Carlisle.—Dean Oakley, Archdeacon Boutflower, Archdeacon Cooper, the Rev. Canon Prescott, the Rev. E. Carr, the Rev. E. Harman, the Rev. Canon Ware, the Rev. E. H. Knowles.

Chester.—Dean Howson, Archdeacon Darby, Archdeacon the Rt. Rev. J. B. Kelly, the Rev. Canon T. Hillyard, the Rev. J. Barclay, the Rev. H. R. Dodd, the Rev. A. Gore, the Rev. J. E. Colyer.

Liverpool.—Archdeacon Jones, Archdeacon Bardsley, the Rev. John Stewart, the Rev. B. S. Clarke, the Rev. G. W. Warr, the Rev. E. Carr.

Manchester.—Dean Cowie, Archdeacon Anson, Archdeacon Hornby, Archdeacon Birch, the Rev. Canon Woodard, the Rev. R. Birley, the Rev. E. J. G. Hornby, the Rev. A. T. Armstrong, the Rev. S. Hastings, the Rev. W. Champneys, the Rev. R. Rawstorne.

Ripon.—Dean Fremantle, Archdeacon Cust, Archdeacon Boyd, the Rev. Canon Birch, the Rev. R. D. Owen, the Rev. Henry Ellison, the Rev. E. Jackson, the Rev. N. D. J. Straton.

Sodor and Man.—Archdeacon Moore, the Rev. W. Kermode.

Treasurer.—Rev. Canon Randolph.
Synodal Secretary.—Rev. Canon Philips.
Registrar.—E. Vernon Harcourt, Esq.
Deputy Registrar and Notary.—H. A. Hudson, Esq.

CHRONICLE OF CHURCH EVENTS, 1881.

JANUARY.

2. First Cathedral Service in the Pro-Cathedral, Liverpool.

7. Burial Fees Bill, Church Patronage Bill, Churchwardens Admission Bill, Clerical Disabilities Bill, Corn Returns (No. 1) Bill, London, City (Parochial Charities) Bill, Marriage Law Amendment Bill, Tithe (Extraordinary Charge) Bill, read a first time in the House of Commons. [All subsequently dropped.]

8. Lord Penzance directed formal sentence of deprivation against the Rev. John Baghot de la Bere, otherwise Edwards, Vicar of Prestbury.

10. Memorial signed by Deans of St. Paul's, Durham, Manchester, Worcester, York, and others, addressed to Archbishop of Canterbury, asking for 'a distinctly avowed policy of toleration and forbearance on the part of Ecclesiastical Superiors in dealing with the question of Ritual.' (Total number of signatures, 4,264.)

— Burial and Registration Acts (Doubts Removal) Bill read second time in House of Lords.

11. Appeals in the case of Rev. T. P. Dale and Rev. R. W. Enraght heard before Lords Justices of Appeal, resulting in their release from prison.

13. Augmentation of Benefices Act Amendment Bill read second time in House of Lords.

14. Convocation of Canterbury prorogued to February 8.

17. Rev. R. W. Enraght released from Warwick Gaol, after seven weeks' imprisonment.

— Meeting of Lay Helpers at St. Paul's, London, to support proposal to open Keble College, Oxford, during the Long Vacation, for instruction to Lay Readers.

— Rev. Humphrey Lloyd, Provost of Trinity College, Dublin, died, aged 82.

— Augmentation of Benefices Act Amendment Bill read third time in the House of Lords.

18. Inaugural Meeting of 'The Clerical and Lay Association Union,' at Cannon Street Hotel, London.

— Meeting of 'Priests of the Church of England,' at Westminster Palace Hotel, to memorialise Convocation concerning the Constitutional Authority of Secular Courts. Total number of signatures, 744.

— Augmentation of Benefices Act Amendment Bill read first time in House of Commons. [Subsequently withdrawn.]

20. Burial and Registration Act (Doubts Removal) Bill read second time in House of Commons.

23. Rev. Dr. Cartmell, Master of Christ's College, Cambridge, died, aged 71.

24. Corn Returns Bill (No. 2), brought in for the Government by Hon. E. Ashley, read first time in House of Commons.

31. Memorial, signed by Bishops Perry and Ryan, the Deans of Exeter, Carlisle, Ripon, Chester, Gloucester, Peterborough, and Canterbury, and others, addressed to Archbishop of Canterbury, praying His Grace 'to give no countenance to any attempts to procure toleration for Ritualistic practices.' Total number of signatures, 3,922.

FEBRUARY.

3. Burial and Registration Act (Doubts Removal) Bill read third time in House of Commons.

4. Resolution proposed at meeting of the Executive Committee of the Church Defence Institution, urging the appointment of a Royal Commission 'to inquire into the Ecclesiastical Judicature of the Church of England.'

— Convocation of York prorogued to March 4.

6. The Bishop of Rochester opened first of Special Mission Services at Victoria Coffee Music Hall, New Cut, Lambeth.

7. The case of the Attorney-General and others *v.* Dean and Canons of Manchester and others, for preventing alleged misappropriation of revenues, was heard before Vice-Chancellor Hall. It was held that the leave of Charity Commissioners to institute action was necessary, and proceedings were directed to stand over.

8. Meeting of Convocation of Canterbury.

— Dr. Swainson, Lady Margaret Professor of Divinity, elected Master of Christ's College, Cambridge.

9. Lord John Thynne, Canon and Sub-Dean of Westminster, died, aged 82.

10. The Lower House of the Convocation of Canterbury agreed on an *Articulus cleri*, asking for toleration on the part of the Bishops for Ritualistic divergencies. Numbers, 65 for, 20 against; majority, 45.

11. Convocation of Canterbury prorogued to May 17.

12. The Ven. Sir George Prevost resigned Archdeaconry of Gloucester.

16. First Ruridecanal Conference held at Penzance, under the presidency of the Bishop of Truro.

17. Burial and Registration Acts (Doubts Removal) Bill received Royal Assent.

18. Henry Martyn Centenary Commemoration at Truro.

— Resolution passed at a meeting of the Society for the Propagation of the Gospel in Foreign Parts to petition the Queen for a Supplemental Charter.

— Appeal in case of Rev. A. H. Mackonochie *v.* Lord Penzance and another, commenced in House of Lords.

20. Churches of Newnham, dio. Gloucester and Bristol, and Northaw, dio. St. Albans, destroyed by fire.

22. Motion of Lord Dunraven's in the House of Lords, in favour

of Opening Museums and Galleries on Sundays, opposed by Lord Shaftesbury, the Archbishop of Canterbury, and others, and rejected by 41 votes to 34.

23. Bishop Claughton, at the Chapel of Wellington Barracks, confirmed 100 men, chiefly of the Coldstream and Grenadier Guards.

24. Grace admitting women to honours at Examinations agreed to by the Senate at Cambridge, by 398 to 32.

— Annual Court of the Clergy Orphan Corporation, under presidency of the Archbishop of Canterbury.

28. Marriages Registration Bill read first time in House of Commons. (Afterwards dropped.)

— First Meeting of General Committee of Church Congress at Newcastle-on-Tyne.

— Rev. J. H. Jellett appointed Provost of Trinity College, Dublin.

MARCH.

2. Ash Wednesday. The Peers attended in Westminster Abbey to hear sermon by Bishop of St. David's.

3. Annual Meeting of the Clergy Orphan Corporation, under presidency of the Archbishop of Canterbury.

7. The Archbishop of Canterbury, in the House of Lords, moved the appointment of a Royal Commission to inquire into the constitution and working of the Ecclesiastical Courts. Assented to.

10. Annual Meeting of the Church Association, under presidency of Mr. Charles H. Lovell.

11. Rev. Dr. Barry, Canon of Worcester, appointed Canon of Westminster.

13. Lent Ordinations. Canterbury—Deacons, 12; Priests, 10. *Bangor*—Deacons, 3; Priests, 3. Chester—Deacons, 3; Priests, 3. *Exeter*—Deacons, 4; Priests, 6. Gloucester and Bristol—Deacons, 4; *Priests*, 7. Lichfield—Deacons, 12; Priests, 6. Llandaff—Deacons, 8; *Priest*, 1. Manchester—Deacons, 7; Priests, 4. Bishop of Huron (*for* Bishop of Manchester)—Deacons, 18; Priests, 12. St. Albans—*Deacons*, 3. Worcester—Deacons, 10; Priests, 7. Totals—Deacons, 83; *Priests*, 59; of whom 40 were graduates of Oxford, and 42 graduates of Cambridge—or 57 per cent.

16. Governors of Queen Anne's Bounty distributed surplus income for 1880 amongst poor benefices.

— The Archbishop of Canterbury admitted five women, probationers of the Church Deaconess Home, Maidstone, to office of Deaconess.

17. Annual Meeting of Rochester Lay Workers' Association.

— Parliamentary Paper (moved for by Mr. J. G. Talbot), issued, giving particulars with regard to Curates of the Church, for the year 1879.

18. Lady Mildred Beresford Hope died, aged 58.

19. Rev. S. F. Green, Rector of Miles Platting, Manchester, arrested for contempt of Court, and lodged in Lancaster Castle.

27. Rev. William Henry Bateson, Master of St. John's College, Cambridge, died, aged 69.

28. Meeting of London Vaudois Committee at Lambeth Palace, under presidency of the Archbishop of Canterbury.

— Private Conference of Churchmen at Lambeth Palace, to consider best means of promoting Church Defence. Speeches by the Primate, Marquis of Salisbury, Sir R. A. Cross, &c.

— First Consecration of land for interment, at St. Mary Cray, Kent, by Archbishop of Canterbury, after passing of the Burial Act.

29. Debate in House of Commons on Mr. Leatham's resolution condemning Sale of Ecclesiastical Benefices. Speech by Mr. Gladstone.

APRIL.

2. Lay address presented to the Archbishop of Canterbury against 'Romish Ritual in the Church of England.' Number of signatures, 23,997.

4. Rev. Richard Burgess, Prebendary of St. Paul's, died, aged 84.

6. Application made to Queen's Bench for release of Rev. S. F. Green from prison refused.

7. Rev. A. H. Mackonochie, by judgment of House of Lords on Appeal, suspended from benefice for three years.

8. The University Boat Race won by Oxford by three lengths.

12. Bach's Passion Music (St. Matthew) given at St. Paul's Cathedral.

14. Faculty granted by Dr. Tristram for alterations at St. Mary-at-Hill.

19. Lord Beaconsfield died at Curzon Street, London, aged 76. Buried at Hughenden, April 26.

21. St. Asaph Diocesan Conference opened.

26. Meeting of the Convocation of York. The Bishop of Manchester proposed the removal of the Ornaments Rubric from the Prayer Book. Agreed to unanimously by the Bishops (the Bishops of Chester and Ripon being absent), but rejected by the Lower House by 28 votes to 26.

27. First Session of Salisbury Diocesan Synod opened.

30. Public Conference between Clergy, labour employers, and workmen interested in social questions, at Chapter House, St. Paul's, London. Speeches by Rev. J. Oakley, Mr. G. Howell, Mr. Alsager H. Hill, &c., &c.

MAY.

1. Census of attendance at Divine Service in 57 churches in the City of London, taken at the instance of Sir Henry Peek, M.P. Total attendance, 6,731. St. Paul's Cathedral and the Temple Church not included.

2. Select Committee on Extraordinary Tithe Rent Charges appointed by House of Commons.

3. Annual Meeting of the Church of England Temperance Society, under presidency of the Archbishop of Canterbury.

— Eighty-second Anniversary of the Church Missionary Society, under presidency of the Earl of Shaftesbury.

— First St. David's Diocesan Conference opened.

4. Conference of Clergy and Sunday School Teachers at King's College, London, under presidency of Bishop Claughton.

— Seventy-seventh Anniversary of the British and Foreign Bible Society, under presidency of the Earl of Shaftesbury.

5. Archdeacon Hone, Rector of Hales Owen, died, aged 76.

— Annual Meeting of 'Missions to Seamen,' under presidency of the Earl of Aberdeen.

9. Sixty-third Anniversary of the Incorporated Church Building Society.

10. Thirty-seventh Anniversary of the Sunday School Institute, under presidency of the Bishop of Gloucester and Bristol.

11. Pastoral Letter issued by the Archbishop of Canterbury on the subject of Church Defence.

— Clerical Disabilities Act Repeal Bill rejected in the House of Commons, on second reading, by 110 to 101.

12. Charitable Institutions Acts Amendment Bill read second time in the House of Lords.

— Twenty-ninth Annual Meeting of the Church Penitentiary Association.

— Hon. and Rev. William Howard, Canon of York, died.

— First Annual Meeting of the Rochester Diocesan Society.

— One hundred and eighteenth Anniversary of the Society for the Propagation of the Gospel in Foreign Parts, under presidency of the Archbishop of Canterbury.

17. Publication of the Revised Translation of the New Testament. Copy formally presented to Convocation by the Bishop of Gloucester and Bristol, as Chairman of the Revision Committee.

18. Deputation on Infidelity to Upper House of Convocation of Canterbury, headed by Earl Nelson.

— Two hundred and twenty-seventh Anniversary Festival of the Sons of the Clergy Corporation in St. Paul's Cathedral.

— Annual Meeting of the Christian Evidence Society, under presidency of the Bishop of Gloucester and Bristol.

— Church Patronage (No. 2) Bill read first time in the House of Commons, on the motion of Hon. E. Stanhope.

20. Great meeting at Exeter Hall to protest against legislation in favour of Admission of avowed Atheists into Parliament, under the presidency of Earl Percy, M.P. Disorderly proceedings.

23. Twenty-fourth Anniversary Meeting of the Society for Promoting the Employment of Additional Curates, under presidency of the Archbishop of Canterbury.

24. Charitable Trusts Acts Amendment Bill considered in Committee in House of Lords. Important amendments made.

25. Church Patronage (No. 1) Bill, and Tithe (Extraordinary Charge) Bill, withdrawn in House of Commons.

— Annual Visitation of the Archdeacon of London in St. Sepulchre's Church.

26. Ven. Archdeacon G. F. Hose consecrated Bishop of Singapore, Labuan, and Sarawak, in Chapel of Lambeth Palace, by the Archbishop of Canterbury.

27. Letter of the Lord Chancellor to the Bishop of Lincoln published, giving as his opinion that any Clergyman reading the appointed Lessons from the Revised Version before it was duly authorised would do so at his own risk.

— Public Meeting at St. George's Hall, London, to promote East London Church Fund, under presidency of the Bishop of London.

30. First Meeting of the Ecclesiastical Courts Commission, at Jerusalem Chamber. The Archbishop of Canterbury elected Chairman.

— Gathering of Old Etonians on behalf of the College Mission in East End of London. Speeches by Sir S. Northcote, Lord Coleridge, &c.

31. Inauguration of Ely Diocesan Theological College.

JUNE.

1. Foundation stone of Selwyn College, Cambridge, laid by Earl Powis.

3. First Annual Meeting of the Young Women's Help Society, at 20 Eaton Square, under presidency of the Bishop of Bedford.

— Church Boards Bill withdrawn in House of Commons.

4. Speech Day at Eton.

6. Rev. J. D. Eade, Canon of Durham, died, aged 76.

10–11. Ninth Annual Congress of General Association of Church School Managers, at York.

11. St. Barnabas. Ordinations by Bishop of Rochester—Deacons, 9; Priests, 12. St. David's—Deacon, 1; Priests, 6.

12. Trinity Sunday. Ordinations:—York—Deacons, 10; Priests, 18. London—Deacons, 24; Priests, 30. Bangor—Deacons, 3; Priests, 2. Bath and Wells—Deacons, 5; Priests, 5. Carlisle—Deacons, 3; Priests, 5. Chester—Deacons, 3; Priests, 3. Chichester—Deacons, 7; Priests, 7. Durham—Deacons, 17; Priests, 16. Ely—Deacons, 6; Priests, 5. Exeter—Deacons, 8; Priests, 7. Gloucester and Bristol—Deacons, 8; Priests, 4. Hereford—Deacons, 3; Priests, 3. Lichfield—Deacons, 15; Priests, 9. Lincoln—Deacons, 14; Priests, 12. Liverpool—Deacons, 17; Priests, 7. Manchester—Deacons, 11; Priests, 10. Norwich—Deacons, 5; Priests, 4. Oxford—Deacons, 12; Priests, 13. Peterborough—Deacons, 5; Priests, 12. St. Albans—

Deacons, 17; Priests, 6. Salisbury—Deacons, 6; Priests, 9. Truro—Deacons, 6; Priests, 7. Winchester—Deacons, 16; Priests, 15. Worcester—Deacons, 9; Priests, 10. Total—Deacons, 242; Priests, 240; of whom 115 were graduates of Oxford, and 156 graduates of Cambridge—or 56 per cent.

13. Annual Meeting of the London Diocesan Home Mission Society, under presidency of the Bishop of London.

15. First Meeting of Lincoln Diocesan Architectural Society, under presidency of the Bishop of Nottingham.

16. Election of a Chaplain for St. Saviour's, Southwark, in Vestry Board Room. Revds. W. Thompson (Curate in charge), F. B. Proctor, R. L. S. Cloquet, R. C. Stevens, Dr. Wainwright, and Minor Canon J. H. Cheadle went to the poll. 1,578 votes recorded out of 2,200 voters. Mr. Thompson polled 1,095, and was elected.

— Tenth Annual Meeting of Church of Ireland Sustentation Fund, under presidency of the Archbishop of Canterbury.

17. Professor Rolleston died at Oxford.

19. First Sunday after Trinity. Her Majesty's Judges went in state to St. Paul's. Hospital Sunday.

20. Stafford Archidiaconal Conference met at Wolverhampton.

21. Annual Meeting of Curates' Augmentation Fund, under presidency of the Archbishop of Canterbury.

— Annual Meeting of Diocesan Inspectors for England and Wales, in Lambeth Palace Library, under presidency of the Archbishop of Canterbury.

— Ely Diocesan Conference opened.

— Jubilee of King's College, London, inaugurated by service in Westminster Abbey. Bishop of Durham, preacher

— Annual Meeting of Lay Helpers' Association, London, under the presidency of Mr. G. A. Spottiswoode.

— Anniversary Service of Girls' Friendly Society at St. Paul's.

22. Annual Meeting of English Church Union, under presidency of Hon. C. L. Wood.

— Seventieth Annual Meeting of the National Society, under presidency of the Archbishop of Canterbury.

— Fifth Annual Meeting of Wells Theological College.

23. Meeting of Ladies' Association in aid of Society for Propagation of the Gospel, at Lambeth, under presidency of the Bishop of Bedford.

— Annual Conference of National Society's Diocesan Secretaries.

— Annual Meeting of Church Mission to the Fallen.

— Annual Meeting of City Church and Churchyard Protection Society, under presidency of the Lord Mayor.

24. Annual Meeting of Home Reunion Society, under the presidency of Earl Nelson.

— Council of King's College resolved to create a Department for the Higher Education of Women.

25. Speech Day at Rugby School.

27. Inter-University Cricket Match commenced at Lords, and continued until the 29th. Oxford won by 135 runs.

29. Annual Meeting of St. Andrew's Waterside Church Mission under presidency of the Bishop of Gibraltar.

30. Charitable Trusts Acts Amendment Bill read a third time in House of Lords.

— First Rochester Diocesan Conference opened at the Corn Exchange, Rochester, under presidency of the Bishop of Rochester.

— Five hundredth Annual Festival of Hereford Cathedral School.

JULY.

1. Meeting at Mansion House in aid of building new City of London College.

— Rev. H. O. Coxe, Librarian of the Bodleian, Oxford, died.

— Commemoration Service at Peterborough Cathedral.

2. Speech Day at Harrow School.

4. Incumbents of Benefices Loans Extension Bill read second time in House of Commons

— Canterbury Diocesan Conference opened at Lambeth, under presidency of the Archbishop of Canterbury.

— Servants' Branch of Church of England Temperance Society inaugurated by Bishop of Gloucester and Bristol.

6. Twenty-first Annual Meeting of Church Defence Institution, under presidency of the Archbishop of Canterbury. Speeches by Lord Carnarvon, Mr. Edward Clarke, M.P. and others.

— Meeting at Jerusalem Chamber, to form Armenian Educational Aid Society.

7. First Meeting of Central Council of Diocesan Conferences at National Society's Rooms, Broad Sanctuary, Westminster, under presidency of Right Hon. H. Cecil Raikes.

8. Corn Returns Bill (No. 2) withdrawn in House of Commons.

9. All Saints' Church, Fulham, reconsecrated after rebuilding by Archbishop of Canterbury.

10. Lord Hatherley, formerly Lord Chancellor, died at Great George Street, Westminster, aged 79.

11. Incumbents of Benefices Loans Extension Bill read third time in House of Lords, and passed.

— Royal Commission issued for Inquiring into the condition of City Churches.

12. At a Court in Lambeth Palace Library, the Archbishop of Canterbury dismissed an Appeal by Rev. J. W. Meyrick against a decision of Bishop of Bangor, respecting the setting aside the nomination of a Curate by Mr. Meyrick and the appointment of another Curate in his stead.

12. Annual Meeting of Poor School Relief Fund for Metropolis, at National Society's Rooms.

13. Fifteenth Anniversary Meeting of the Free and Open Church Association, under the presidency of Earl Nelson.

14. Rev. Edward Charles Harington, Chancellor and Canon of Exeter, died, aged 77.

18. Dean Stanley died at the Deanery, Westminster, aged 65.

— Incumbents of Benefices (Loans Extension) Bill, read second time in House of Commons.

21. Charitable Trusts Bill withdrawn in House of Commons.

22. Report of Select Committee on Extraordinary Tithe Rent Charges presented to House of Commons.

— Annual Meeting of the Charity Reform Association at Westminster Palace Hotel, under presidency of the Bishop of Manchester.

— Northern Convocation prorogued to August 30.

— Incumbents of Benefices (Loans Extension) Bill read third time in House of Commons, and passed.

25. Funeral of Dean Stanley in Westminster Abbey, in the presence of the Prince of Wales, the Duke of Connaught, Prince Christian, &c.; the Duke of Argyll, the Bishop of Exeter, Mr. W. E. Forster, and Mr. W. H. Smith being among the pall-bearers.

26. Twenty-fifth Annual Meeting of Poor Clergy Relief Corporation, under the presidency of Bishop Claughton.

— Forty-sixth Annual Meeting of the Church Pastoral Aid Society, under presidency of the Earl of Shaftesbury.

27. Speech Day at Christ's Hospital.

— New Cathedral School Buildings at Ely opened.

28. Universities of Oxford and Cambridge Statutes Bill read second time in House of Lords.

29. Archbishop of Canterbury entertained 900 of the poor of Lambeth.

30. Annual Meeting of Church of England Working Men's Society, at City Terminus Hotel.

— The Bishop of Chichester held a Confirmation at Highbrook for Navvies engaged on Lewes Railway.

AUGUST.

1. Augmentation of Benefices Act Amendment Bill withdrawn in House of Commons,

— Universities of Oxford and Cambridge (Statutes) Bill read third time in House of Lords.

2. Appeal of Rev. S. F. Green heard in House of Lords and dismissed.

3. Church Patronage (No. 2) Bill withdrawn in House of Commons.

4. Sale of effects of Rev. S. F. Green at Miles Platting Rectory, to defray costs of prosecution.

— Irish Church Act Amendment Bill read second time in House of Commons.

— Bangor Diocesan Conference opened.

— The Victoria Cross awarded to Rev. J. W. Adams, Military Chaplain, for 'conspicuous bravery in Afghanistan.'

7. Ven. Henry Goldney Randall, Archdeacon of Bristol, died.

9. Ecclesiastical Courts Regulation Bill, afterwards entitled Discharge of Contumacious Prisoners Bill, read second time in House of Lords on motion of Earl Beauchamp.

11. Churchwardens (Admission) Bill, withdrawn in House of Commons.

— Incumbents of Benefices (Loans Extension) Bill, received royal assent.

12. Discharge of Contumacious Prisoners Bill read third time in House of Lords, and first time in the House of Commons.

16. Visitation of the Bishop of Chichester at Chichester Cathedral.

17. London City (Parochial Charities) Bill withdrawn in House of Commons.

18. Application made to the Lord Chancellor for sequestration of property of Rev. T. P. Dale for costs of prosecution. Order made as prayed, with costs.

— Church Rate agreed to by parishioners of Southwark by 181 to 55.

— Sir William Heathcote, of Hursley, formerly M.P. for Oxford, died, aged 80.

20. Marriages Registration (No. 2) Bill read first time in House of Commons.

22. Corn Returns Bill (No. 1) withdrawn in House of Commons.

23. Discharge of Contumacious Prisoners Bill dropped in House of Commons.

— Irish Church Act Amendment Bill read third time in House of Commons.

24. Irish Church Act Amendment Bill read second time in House of Lords.

— Universities of Oxford and Cambridge (Statutes) Bill read third time in House of Commons.

25. Rev. Dr. George Granville Bradley, Master of University College, Oxford, and Canon of Worcester, nominated to Deanery of Westminster.

— Presentation of portrait to Bishop of Salisbury.

— Universities of Oxford and Cambridge (Statutes) Bill returned to House of Lords, amended, and dropped.

27. Prorogation of Parliament by Commission.

SEPTEMBER.

4. Worcester Musical Festival opened.

8. Twenty-fourth Anniversary of the Association for the Promotion of the Unity of Christendom.

— Rev. H. W. Burrows, B.D., Vicar of Edmonton, appointed Canon of Rochester.

— Rev. W. J. Knox-Little appointed Canon of Worcester.

21. Letter of condolence from Archbishop of Canterbury, as representing the Church of England, to American Minister, on the death of President Garfield.

— Convocation of Canterbury prorogued to November 14.

25. Ordinations. Canterbury—Deacons, 12; Priests, 8. Durham—Deacons, 6. Chester—Deacons, 2; Priests, 6. Gloucester and Bristol—Deacons, 6; Priests, 6. Lichfield—Deacons, 9; Priests, 13. Llandaff—Deacons, 5; Priests, 10. Manchester—Deacons, 13; Priests, 5. Norwich—Deacons, 7; Priests, 4. Oxford—Deacons, 12; Priests, 9. Ripon—Deacons, 24; Priests, 18. St. Asaph—Deacons, 6; Priests, 2. Worcester—Deacons, 10; Priests, 11. Ely—Deacons, 7; Priests, 3. Hereford—Deacons, 3. St. Michael and All Angels, York—Deacons, 5. Totals—Priests, 126; Deacons, 96; of whom 62 were graduates of Oxford and 78 graduates of Cambridge—or 63 per cent.

27. Carlisle Diocesan Conference opened.

30. Annual Meeting of Durham Diocesan Sons of Clergy at Durham, under presidency of Bishop of Durham.

OCTOBER.

4. Meeting of Church Congress at Newcastle-upon-Tyne, the Bishop of Durham presiding. Sermon at opening service by the Bishop of Manchester.

5. Presentation of portrait to Bishop of Oxford.

6. Oxford Diocesan Conference opened.

8. Meeting of Church of England Zenana Missionary Society, to take leave of seventeen ladies embarking for Zenana as missionaries.

10. Norwich Musical Festival.

11. Gloucester and Bristol Diocesan Conference opened.

— Peterborough Diocesan Conference opened.

12. St. Albans Diocesan Conference opened.

— Ripon Diocesan Conference opened.

— Manchester Diocesan Conference opened.

— Sixth Annual Meeting of Representative Council of Scottish Episcopal Church at Edinburgh.

— Presentation of a Pastoral Staff to the Bishop of Winchester.

13. Bath and Wells Diocesan Conference opened.

— Rev. Francis Knyvett Leighton, Warden of All Souls College, Oxford, and Canon of Westminster, died at Oxford, aged 75.

16, 17. Days of intercession for Sunday Schools.

21. Lincoln Diocesan Conference opened.

22. Right Rev. Joseph Barclay, Bishop of Jerusalem, died at Jerusalem.

25. Chichester Diocesan Conference opened.

— Exeter Diocesan Conference opened.

— Sodor and Man Diocesan Conference opened.

26. Chester Diocesan Conference opened.

— Lichfield Diocesan Conference opened.

— New headquarters of Church of England Sunday School Institute at Serjeant's Inn, London, opened by Archbishop of Canterbury.

27. Deputation of Churchmen and Dissenters to Archbishop of York for suppression of Opium Traffic.

— Meeting at Brompton to promote Church of England Central Home for Waifs and Strays, under presidency of the Bishop of Bedford.

— Truro Diocesan Conference opened.

29. Public Meeting at Cambridge to express sympathy with difficulties of Old Catholic reformation in Germany, under presidency of Bishop of Ely.

31. New Training Schools for Girls at St. Thomas' Sisterhood, Oxford, opened by Bishop of Oxford.

— Evangelical Alliance Annual Conference at Liverpool, the Bishop of Liverpool presiding.

NOVEMBER.

1. All Saints Day. Dr. Bradley installed Dean of Westminster by Archdeacon Jennings.

— Consecration of Christ Church Cathedral, New Zealand, the foundation stone having been laid in 1864.

2. Autumn Conference of Church Association at Exeter Hall.

3. Norwich Diocesan Conference opened.

4. Presentation of portrait to Bishop of Manchester.

— Reception of Old Catholic Bishops Reinkens and Herzog at Lincoln by the Bishop.

— The Very Rev. G. H. S. Johnson, Dean of Wells, died, aged 73.

7. Meeting at Cannon Street Hotel, under the presidency of Sir Perceval Heywood, patron of St. John's, Miles Platting, to protest against the imprisonment of the Rev. S. F. Green.

— Special Meeting of National Society to consider proposals for a new Code.

8. First Meeting of Executive Committee of Central Council of Diocesan Conferences at National Society's Rooms, under the presidency of the Dean of Lichfield.

10. First Meeting of Curates' Alliance at St. Martin's Vestry Hall, Charing Cross.

11. Primary Visitation of Bishop of Rochester at St. Saviour's, Southwark.

— The Rev. J. Oakley nominated Dean of Carlisle in room of Dr. Close, resigned; and the Rev. T. J. Rowsell, Canon of Westminster, in room of the Rev. Dr. Leighton, deceased.

— Council of Clergy and Laity at Manchester, to consider present ecclesiastical difficulties, under presidency of the Bishop of Manchester.

14. Convocation prorogued to December 19.

15. Hereford Diocesan Conference opened.

16. First Liverpool Diocesan Conference opened.

— Lord Penzance delivered judgment on Appeal from decision of Dr. Tristram, granting Faculty for making alterations at St. Mary-at-Hill, Eastcheap. Faculty refused.

17. Annual Court of Sons of the Clergy Corporation, under presidency of the Earl Powis.

23. The Archbishop of Canterbury completed an Episcopate of twenty-five years.

— The new bell, 'Great Paul,' for St. Paul's Cathedral, cast at Loughborough.

24. The Bishop of Durham announced the gift by Mr. J. W. Pease, banker, of Newcastle, and a member of the Society of Friends, of Benwell Tower, as a residence for the Bishop of Newcastle. Gift valued at 12,000*l*.

25. Manchester Diocesan Synod opened under presidency of the Bishop. Bishop read an admonition to the Clergy on the subject of Ritual.

— Old Testament Revision Company finished seventy-second session at Jerusalem Chamber; second revision continued to end of Jeremiah ix.

26. Rev. J. Franck Bright, Fellow of University College, Oxford, elected Master in room of Dean Bradley.

27. First evening service in Exeter Cathedral, now lighted with gas.

28. Inaugural Meeting in aid of Parochial Missions to the Jews held at Cambridge, under the presidency of Archdeacon Emery.

30. Deputation, headed by Archbishop of Canterbury, from National Society to Privy Council Office, as to proposed revised Code.

DECEMBER.

6. Rev. Dr. Plumptre gazetted Dean of Wells.

10. Rev. T. J. Rowsell installed Canon of Westminster.

12. Sir Antonio Brady died, aged 70.

— Minimum endowment for Newcastle Bishopric announced as secured.

13. Large meeting at Chapter House, Westminster, to promote a memorial to Dean Stanley, under the presidency of the Dean of Westminster: speeches by the Prince of Wales, Archbishop of Canterbury, Marquis of Salisbury, Lord Coleridge, the American Ambassador, &c.

18. Death of Mr. G. E. Street, R.A., aged 57.

18. Advent Ordinations. York—20 Deacons, 20 Priests. London—32 Deacons, 29 Priests. Winchester—11 Deacons, 13 Priests. Durham—14 Deacons, 17 Priests. Bangor—4 Deacons, 5 Priests. Bath and Wells—14 Deacons, 8 Priests. Carlisle—5 Deacons, 5 Priests. Chester—6 Deacons, 4 Priests. Chichester—6 Deacons, 7 Priests. Ely—7 Deacons, 4 Priests. Exeter—4 Deacons, 11 Priests. Gloucester and Bristol—4 Deacons, 6 Priests. Hereford—7 Deacons, 9 Priests. Lichfield—20 Deacons, 16 Priests. Lincoln—13 Deacons, 14 Priests. Bishop Suffragan of Nottingham—2 Priests. Liverpool—11 Deacons, 18 Priests. Norwich—8 Deacons, 12 Priests. Oxford—10 Deacons, 11 Priests. Peterborough—5 Deacons, 7 Priests. Bishop Ryan (as Commissary for the Bishop of Ripon), 14 Deacons, 21 Priests. Rochester—14 Deacons, 17 Priests. St. Albans—5 Deacons, 10 Priests. St. Asaph—7 Deacons, 5 Priests. Salisbury—9 Deacons, 12 Priests. Sodor and Man—3 Deacons, 1 Priest. Truro—5 Deacons, 4 Priests. Worcester, 13 Deacons, 13 Priests. Totals—Deacons, 273; Priests. 303; of whom 169 were graduates of Cambridge and 138 graduates of Oxford.

19. Convocation of Canterbury prorogued to February 8, 1882.

— At a meeting of the Consultative Committee of the Church Congress, decided to hold the Church Congress for 1882 at Derby under the presidency of the Bishop of Lichfield.

20. Circular letter issued by Archbishop of Canterbury on the subject of the Church and Emigration.

21. Meeting of the National Church Reform Union at Oxford under the presidency of Hon. G. Brodrick, Warden of Merton.

— Installation of Dr. Plumptre as Dean of Wells.

22. Fifteenth Conference of Head Masters of Schools at Wellington College.

29. Rev. James Skinner died, aged 63.

THE CONVOCATON OF CANTERBURY—1881.

CONVOCATION met on Tuesday, February 8, at Westminster. After Holy Communion in Henry VII.'s Chapel, both Houses assembled in the College Hall. Here, the PRESIDENT, addressing himself to 'my Right Reverend Brethren and Mr. Prolocutor,' made a short speech on the business likely to come before the House. On the question of the Reform of Convocation, His Grace reported that he had been in communication with Her Majesty's Government, but that, owing to 'considerable difficulties' which had been found to be in the way, he was so far unable to report much progress with regard to a matter which he believed to be much desired, both by Convocation itself and the great mass of the Clergy. As to the various addresses on Divergencies of Ritual, His Grace stated that he proposed to lay these on the table of the Upper House, for full and careful consideration, giving at the same time his opinion, that the solution of the difficulties complained of would be found in the discretion which was vested in the members of the Episcopal Bench with regard to their respective dioceses. As to the Ecclesiastical Courts, His Grace held that 'a full and enlarged consideration of the whole of this subject by persons of weight and influence with the Church and the country' was very much to be desired. After a few words on the duty of faithfulness in the discharge of its high mission by the Church of England, the Archbishop concluded, and the Upper House withdrew to the Bounty Office.

UPPER HOUSE.

Their Lordships met at the Bounty Office, the ARCHBISHOP presiding, the Bishops of St. Asaph, St. David's, and Worcester being the only Bishops of the Province not in attendance. The PRESIDENT, on rising to call attention (1) to the Report of the Lower House on 'The Relations between Church and State' (presented on July 4, 1879), and (2) to the recent Prosecutions for Ritual Offences, dealt at length with the various addresses which he had received on this and kindred subjects. Specially he mentioned by name the address bearing at the head of its signatories 'the honoured name of the Dean of St. Paul's,' and another bearing 'the equally honoured name of Bishop Perry;' and with these, an address of Laymen to much the same effect as that signed by Dean Church, and bearing the signatures of 'Lord Devon and a number of other most attached Laymen of the Church of England.' One of these memorials, said His Grace, claimed greater liberty in matters of Ritual, while the other, though deprecating any excessive and unscriptual ritual, allowed that there must be considerable diversity of ritual. As to an ornamental ritual which was not antagonistic 'to the doctrine and practices of the Reformed Church,' the Archbishop held that it was in the power of the Bishops themselves to prevent any vexatious interference. More than this could not be claimed. No one could expect legislation which would allow that abolished by the Reformation. He felt sure that those who signed these memorials, had, one and all, no desire to alter the settlement then made.

After presentation of various memorials, the Bishop of WINCHESTER gave notice of a resolution which he proposed to move, to the effect that it was desirable that a Clergy Discipline Bill should be brought into Parlia-

ment, dealing with doctrine, morals, ritual, and neglect of duty; and also a Bill to provide for the constitution of new Courts of First Instance and Appeal, in matters ecclesiastical.

The Bishop of PETERBOROUGH gave notice of a rider to the effect that the whole subject should be referred to a Royal Commission.

The Bishop of LINCOLN then moved a resolution, to the effect that litigation in matters of ritual was to be deprecated and deplored, and if possible, avoided; that the authority to settle differences was vested in the Episcopate, which authority he hoped all the Clergy and Laity would be always ready to support. At the same time that House expressed its confidence that such authority would be exercised with great care, and with an earnest desire to avoid litigation.

The Bishop of PETERBOROUGH, in an able and exhaustive speech, seconded the resolution, and a very long debate ensued.

Eventually, on the motion of the Bishop of ELY, seconded by the Bishop of GLOUCESTER and BRISTOL, and after a statement by the PRESIDENT that he had reason to believe that if it was their Lordships' wish that there should be a Royal Commission, there would be no hesitation in granting it,

The adjournment of the debate was agreed to, and the sitting stood prorogued to the following day.

LOWER HOUSE, FEB. 8.

At the meeting of this House, after prayers by the PROLOCUTOR and the transaction of the formal business, Canon GREGORY gave notice that he would on the next day move the suspension of standing orders in order to enable him to bring forward a *gravamen*, the effect of which would be that their Lordships should be asked to forbear to interfere with such diversities of ceremonial as were consistent with a literal interpretation of the Rubrics. The forbearance to be limited by two conditions (1) That the ornaments should be such as obtained in the second year of Edward VI. (2) That no injustice be done to those communicants who desired a simpler ritual, their feelings and preferences being regarded by celebrations in a plainer form at such times as the Bishop of the Diocese might approve.

On the motion of Sir J. E. PHILLIPS, a Committee on the Opium Traffic was appointed.

The Committee on the Relations of Church and State was reappointed.

A Committee on the present Condition of the Marriage Laws, and one upon the present Condition of Christendom in the Churches both of the East and West, were appointed on the motions of Canon Gregory and the Archdeacon of Maidstone respectively.

Petitions were presented by Canon GREGORY and others on several subjects, and after some other routine business,

TRAFFIC IN LIVINGS.

Canon POWNALL moved the following Resolution on this subject:—'That this House, recognising in the facts disclosed by the evidence taken before the Royal Commissioners appointed to inquire into the laws and existing practice as to the sale and exchange and resignation of ecclesiastical benefices, grave evils affecting the Church, desires to express its own sense of

those evils, and respectfully entreats the Upper House of Convocation to obtain for the Church such alterations in the laws as shall provide a fitting remedy for them.'

Prebendary SALMON seconded the motion.

Prebendary AINSLIE moved a Resolution, which Archdeacon PALMER seconded, as to the method of reporting Resolutions passed by the House. After some debate an amendment of Archdeacon NEVILL'S was put to the House and carried as a substantive Resolution, as follows:—'That it be referred to the Committee on Expenses to consider the best method of reporting Resolutions passed by this House in the most convenient form and with the least possible delay.'

Canon PERRY gave notice of a Resolution he intended to move on the following day, and the sitting was then suspended.

UPPER HOUSE, FEB. 9.

His Grace the ARCHBISHOP presided.

REFORM OF CONVOCATION.

The Bishop of GLOUCESTER and BRISTOL said that perhaps it was hardly necessary for him to remind them that the subject of the enlargement of Convocation had been before them for more than 25 years. The mode of carrying out the reform had been the subject of many debates and had caused great diversity of opinion. He concluded by moving the following Resolution:—'That His Grace the President be respectfully requested to take steps with the view of obtaining from the Crown a Letter of Business committing to Convocation the work of providing for a fuller representation of the parochial Clergy in the Lower House.'

The Bishop of PETERBOROUGH seconded the proposition, and the Bishop of BATH and WELLS also supported it.

The Bishop of LINCOLN would point out to their Lordships that the adoption of the Resolution would foreclose the question as regarded His Grace's discretionary power. It would surrender that which was generally believed to be a prerogative of Convocation, for the very reason of the existence of this Resolution was that there was no power in His Grace's hands for modifying the framework of His Grace's Provincial Synod.—A long debate followed, in which the President, the Bishops of London, Oxford, Winchester, St. Albans, Salisbury, Peterborough, Ely, and St. Asaph took part, and ultimately the Resolution was put and carried, with a rider moved by the Bishop of Lincoln, 'that the Resolution be communicated to the Lower House, and that they be asked to concur in it.'

CHURCH PATRONAGE BILL.

The Bishop of PETERBOROUGH moved, and the Bishop of HEREFORD seconded, a Resolution which was put and carried in favour of the Bill on this subject which had been introduced into Parliament by the Hon. E. Stanhope.

THE ADMISSION OF CHURCHWARDENS FACILITIES BILL.

A discussion upon this Bill took place, but no resolution was come to, after which the sitting was prorogued to the following day.

LOWER HOUSE, FEB. 9.

After the transaction of the usual formal business, notices of motion, presentations of petitions, and of a *gravamen* by Archdeacon KAYE on the question of Ritual, and the presentation of Reports of the Committees on Diocesan Conferences, Fallen Women, and Prayers for Seamen,

RUBRICS.

Canon GREGORY moved that the *gravamen* presented by him on this subject during the previous day's session be made an *articulus cleri*. In a long and able speech, he pleaded a policy of conciliation, a policy which, he said, if it were not adopted, and the only possible alternative—a course of persecution—was, Disestablishment was absolutely certain.

Archdeacon DENISON seconded the motion; which was also supported by Bishop PIERS CLAUGHTON, Canon RAWLINSON, the Dean of CHICHESTER, Canons JEFFREYS, WILKINSON, and MILES, and Archdeacon HARRISON; and opposed by Archdeacon ALLEN (who moved the previous question), the Dean of WESTMINSTER, Canons PRITCHETT and HUGH JONES, and Archdeacon PALMER.

The previous question was then put; the numbers being, for putting Canon GREGORY's motion, 75; against it, 14.

Canon HOPKINS said it was plain the majority were in sympathy with Canon GREGORY's Resolution. After the long experience they had had of debates and discussions upon the Rubric and the decisions of the Courts, what they really wanted was a truce for a time. All he asked for was time; and in this spirit he would move an amendment, which Canon GREGORY said he would accept. Archdeacon DENISON said he would oppose it. After some discussion, the sitting and debate were adjourned till the following day.

UPPER HOUSE, FEB. 10.

The House met at 11 o'clock, His Grace the ARCHBISHOP presiding.

The PRESIDENT placed in the hands of the Bishop of Gloucester and Bristol the opinion of the Vicar-General on the question whether Gloucester and Bristol, being two Dioceses, they were entitled to four Proctors instead of two, as since the fusion of the Dioceses there had never been more than two.

The Bishop of SALISBURY said there was a similar state of things in his Diocese. The County of Dorset formerly sent two Proctors, but it was now added to the Diocese of Salisbury, and the parochial Clergy considered that they were mulcted of at least one of their ancient Proctors.

CHURCH AND STATE.

The PRESIDENT said he wished to call attention to the Resolutions which were sent up to him along with the Report of the Committee of the Lower House on July 4, 1879, which Resolutions were agreed to by the

Lower House on June 26 and 27, 1879. Having read the Resolutions (seven in all), he said the only Resolution about which their Lordships seemed to have any doubt as to whether it was carried, was the second. He then proceeded to bring before them the Report of the Committee of the Lower House on the 'Relations of Church and State'—a Report over which, he said, no doubt great care and trouble had been expended. As to Resolution No. 2, he presumed it referred to that which was embodied in their Answer to the Letters of Business, addressed to the Crown in July 1879, to which Answer was appended the Scheme of a Bill suggesting how, in the opinion of Convocation, all friction between Parliamentary legislation and the Houses of Convocation might be avoided. The Bill was in the hands of Her Majesty's advisers, but he was afraid there was very little prospect of its being considered during the present Session. He did not think they need embarrass themselves with considering it, and might proceed to the other Resolutions, as to the first of which, the Archbishop said, they need take no further notice, it being a statement of fact—namely, the constitutional mode of making Canons.

The Bishop of GLOUCESTER and BRISTOL thought it meant something more than that; viz. that when any measures were introduced into either House of Parliament, Her Majesty should be pleased to issue Letters of Business commanding the Convocations concurrently to consider them.

The Bishop of LICHFIELD presumed there was a reference there to the Public Worship Regulation Act.

The discussion was continued by the Bishops of CHICHESTER, ELY, GLOUCESTER and BRISTOL, SALISBURY, and LICHFIELD; after which—

The PRESIDENT said if they came to no other conclusion in that short discussion they had arrived at this, that the whole subject was a very knotty one, and that there were a great number of difficult legal questions connected with it; therefore it was he was glad the Bishop of PETERBOROUGH, at a later period of their meeting, was at his request about to move that the question of the Constitution of the Courts should be referred to a Royal Commission.

The Bishop of GLOUCESTER and BRISTOL, having stated that the third Resolution would be taken up by the Bishop of Peterborough later in the day,

The PRESIDENT said No. 4 Resolution referred to the Ecclesiastical Court of Final Appeal and would naturally fall under the inquiry of such Royal Commission as they had been talking about. It might assist the Commission to know what their views were on the subject of the Resolution, which was to the effect 'that the Judges in the Court of Final Appeal in Ecclesiastical Causes should possess the qualifications laid down for certain Ecclesiastical Judges in the 127th Canon.' Some such limitation as this, said the Primate, would be only decorous. The Bishop of GLOUCESTER and BRISTOL having read the Canon, the Archbishop remarked that he presumed he was right in saying that this reference to the qualification of knowledge of the Canon Law implied, in the days when that Canon was written, that the Judge must be a civilian.

The Bishop of LICHFIELD understood that the Resolution merely affirmed generally the desirableness that the Judge who sat in the Court of Final Appeal should be possessed of certain qualifications.

The PRESIDENT thought the Judge ought to be able to say—'I am a

member of the Church of England;' and, alluding to the fifth Resolution, a recommendation which he did not quite follow, said, under the old state of things Mr. Vernon Harcourt presided in the North of England and the Judge of Arches in the South. That was a very unsatisfactory state of things. The business was not sufficient for two Judges, and it was difficult to find pay for them; therefore it was thought desirable that one Judge should preside at both Courts. He felt they ought to consider the matter very carefully before they adopted a Resolution affirming that the regulation which united the two Courts ought to be destroyed.

The Bishops of LICHFIELD, BATH and WELLS, GLOUCESTER and BRISTOL, and CHICHESTER, all addressed the House on the Resolution. At the close the PRESIDENT stated that no answer was required to the Resolutions, but he thought it was of great importance to look at them carefully to see how very complicated the matter was.

The Bishop of WINCHESTER then rose to move a Resolution to the effect that it was desirable that a General Clergy Discipline Bill be brought into Parliament, dealing with morals, doctrine, ritual, and neglect of duty, and also with Courts of First Instance and Appeal, and entered very fully into the details of the Acts that had been passed, and the Courts which had been constituted, dealing with Church discipline.

The Bishop of PETERBOROUGH said their Lordships were in possession of the terms of his addition to the Bishop of Winchester's motion, which was for the appointment of a Royal Commission.

The discussion was continued by the Bishops of GLOUCESTER and BRISTOL, OXFORD, LINCOLN, LONDON, HEREFORD, and CHICHESTER, and in the end, the Bishop of WINCHESTER having withdrawn his Resolution, the Bishop of PETERBOROUGH moved, and the Bishop of LONDON seconded, a Resolution which, in effect, embodied so much of the Bishop of Winchester's motion as was wanting in his; and this, on being put, was adopted. The Resolution was as follows:—

'Whereas this House has received a Report from the Lower House on the Relations between Church and State, and also a Report on Clergy Discipline; and whereas many members of the Church have from time to time expressed their strong dissatisfaction with the present constitution of the Courts Ecclesiastical; and whereas the laws relating to Clergy discipline are in many respects in need of amendment, this House requests His Grace the President to pray Her Majesty to issue a Royal Commission of Inquiry into the said laws and the constitution of the said Courts, with a view to the full statement and consideration of all objections, and to the reform of whatever may be shown to be amiss.'

LOWER HOUSE, FEB. 10.

The Lower House met as usual, and after several petitions had been presented by Mr. HAYWARD, Mr. HOCKIN, and others,

RUBRICS.

Canon HOPKINS stated he had recast his amendment on the subject, but after hearing the terms of Canon Wilkinson's amendment he would not press it further.

It having been resolved that the *gravamen* of Canon Gregory should be discussed paragraph by paragraph, the Dean of LLANDAFF moved the following amendment:—'That this House, while recognising to the full the right of every Clergyman to promote by all constitutional means the adoption of any changes in the law of the Church which he may think expedient, yet desires to record its opinion that it is a primary duty of the ministers of the Church, pending the introduction of such changes, to set an example of ready obedience to the admonitions of their ecclesiastical superiors and to the decisions of the existing tribunals.' It was, he said, contended that we were living in a great crisis. No doubt the times were critical, but we must not mistake the nature of the crisis. Infidelity was the foe, Christianity the defendant.

The Dean of SALISBURY seconded the amendment. The motion of Canon Gregory was really asking the Bishops to do that which they had it already in their power to do, for, after the decision in the case of Mr. Carter, there could be no question as to the complete discretion of the Right Rev. Bench.

In the discussion which followed, Canons BUTLER, BRIGHT, PERRY, Prebendary STEPHENS, and Sir J. E. PHILLIPS supported the resolution; whilst the Dean of PETERBOROUGH, Canon BERNARD, and Archdeacon KAYE supported the amendment, and Canon GREGORY having replied, the amendment was then put, and a show of hands being demanded, the numbers were—for the amendment, 20; against it, 65.

The original motion, 'That the *gravamen* of Canon Gregory be considered, paragraph by paragraph, with a view to its adoption as an *articulus cleri*,' was then put and carried.

The House accordingly proceeded to consider the *gravamen*, and several amendments were proposed, but none of them were carried.

The PROLOCUTOR then read Canon GREGORY'S *gravamen*, as finally amended, in the following form:—

'That during the last half-century there has been a fresh outburst of spiritual life in the Church of England. Large numbers of persons, who were previously indifferent, have been led to take an increasing interest in religion; an unprecedented number of churches have been erected to supply the spiritual wants of a rapidly increasing population; immense sums of money have been expended in beautifying churches and making them more attractive to worshippers, who have learned to delight in them to an extent not previously realised. Under the influences of an age characterised by great freedom of thought and action, there have been developed among loyal churchmen wide diversities of taste and feeling as to the mode of conducting the services of the Church. Together with these changes, there has grown up in the minds of many of our brethren an anxious desire to adopt whatever they believed to be ordered or permitted by the Book of Common Prayer, and calculated to promote reverence and solemnity in public worship, and especially to bring into greater prominence the celebration of the Holy Communion.

'And that during the last few years not a few difficulties and conflicts have arisen both in feeling and in practice, partly owing to a desire on the one hand to revive disused ritual, which is believed by many to be ordered by the Book of Common Prayer, and partly from suspicion on the

other hand, and a natural dislike of ceremonial which was novel and seemed to many to be unauthorised.

'And that attempts made to remove these difficulties and to compel uniformity by having recourse to proceedings at law have not only failed, but have given rise to heartburnings and to severities, causing pain and distress to others, as well as to those who have suffered imprisonment and loss.

'*Reformandum.*—This House therefore prays that your Lordships, having regard to the uncertainties which have been widely thought to surround some interpretations of ecclesiastical law, as well as to the peculiar character of parishes and congregations placed in the most dissimilar religious circumstances, would discountenance, so far as possible, legal proceedings in these matters.

'In making this request, the House feels that such action on the part of your Lordships must be conditioned by limitations, but prefers to remit the consideration of those limitations to your Lordships assembled in this sacred Synod under the guidance of the Holy Spirit.'

This, on being put, was adopted as an *articulus cleri* with one dissentient, and the sitting stood adjourned till the following day.

UPPER HOUSE, FEB. 11.

The Upper House met shortly after 11 o'clock, His Grace the ARCHBISHOP presiding.

The PRESIDENT mentioned that some information the Bishop of Gloucester and Bristol had intended to bring before them with reference to the infrequency of baptisms, he desired to postpone, in order that he might test more satisfactorily the information he had received.

The Bishop of LLANDAFF was glad to mention that in his Diocese the number of baptisms of persons of riper years had increased amazingly within the last few years.

The Bishop of GLOUCESTER and BRISTOL said the same of his Diocese. If he were permitted to enter into it, he would promise to bring the subject before their Lordships at the next meeting.

The PRESIDENT said he had been requested to call attention to the appropriation of pews in Parish Churches. He believed that most of their Lordships had had their attention directed to the subject.

The Bishop of OXFORD called attention to the practice of lessening the utility of Churches by putting in very dark stained windows.

The PRESIDENT said the putting in of stained windows ought to be the subject of a faculty.

The Bishops of ST. ASAPH, OXFORD, GLOUCESTER and BRISTOL, and LLANDAFF also spoke on the subject.

The Bishop of LICHFIELD wished to say a word with regard to a habit of using Parish Churches for the performance of sacred music, and charging for admission.

The PRESIDENT advised the Bishop not to let the matter drop, but to bring it up afterwards.

At this point the PROLOCUTOR and his Assessors attended, and handed to His Grace the Resolution on Ritualistic Practices passed by the Lower

House on the previous day at the instance of Canon Gregory; also a gravamen of the Lower House, praying their Lordships to draw up a uniform Service or Services for the general use and guidance of the Church in the case of Burials.

The PROLOCUTOR further requested to be instructed as to the exact meaning of the Resolution on the question of a fuller Representation of the Clergy in Convocation, sent down to the Lower House a few days ago. The Resolution was—

'That His Grace the President be respectfully requested to take steps with the view of obtaining from the Crown a Letter of Business committing to the Convocations the work of providing for a fuller representation of the parochial Clergy in the Lower House.'

The Bishop of GLOUCESTER and BRISTOL said, he was the mover of the Resolution, and framed it in the state in which it now stood, because after considerable deliberation in learned committees, it was the form that most commended itself to them, and next because it placed the whole matter before Convocation.

The PRESIDENT said he found there were great difficulties in the way of a Canon being made to regulate the reform of Convocation. He presumed, therefore, that the Bishop of Gloucester and Bristol had adopted the form he had, in order to avoid receiving a simple answer in the negative.

The PROLOCUTOR could not comprehend how Letters of Business would add to their knowledge or augment their powers.

The PRESIDENT said their Lordships would like to know the grounds upon which the Lower House thought they ought to oppose Mr. Monk's Bill for facilitating the Admission of Churchwardens to Office.

The PROLOCUTOR said he would consult the Lower House on the subject, and then with his Assessors he withdrew.

RITUALISM.

The Bishop of LINCOLN, at the request of the President, read his Resolution on this subject, a subject which was being debated on the first day of the Session, and which was adjourned until they had received the articulus cleri of the Lower House. That having been now received, the PRESIDENT called upon the Bishop of Ely to proceed.

The Bishop of ELY said the *articulus cleri* just brought before them imported a new document into the debate, but scarcely any new material. The *articulus cleri*, and the Memorials of the Dean of St. Paul's, and Bishop Perry, were all pleas for toleration, the latter being a plea for the toleration of defect, as the other was of excess. He held that they were to regard both excess and defect of ritual, when they viewed them with respect to legal proceedings, as they were in themselves, divergencies from the written ceremonial law and no more. When the Resolution was put, he should feel bound to give his vote for it.

The Bishop of LLANDAFF hoped that all those members of the Lower House who concurred in the Resolution would renounce immediately their connection with the Church Union or Church Association, if they belonged to either Society, because there was no doubt that those Societies had been great fomenters of litigation.

The Bishop of GLOUCESTER and BRISTOL said that the request that they should show kindness and consideration to all those who were under their spiritual rule was one of those requests that need hardly be named at all.

That toleration, as it had been called, would be shown by their Lordships was a matter of certainty. He hoped it might please God to dispose the hearts of their younger men to study more deeply, more dutifully, and earnestly, God's Holy Word in the original languages. That was the best remedy for the evils of the present day.

The Bishop of ROCHESTER said: The question of toleration was one they would soon have to consider as a practical question; as it affected patronage for instance.

At this point the PROLOCUTOR and his Assessors attended to acquaint the President with the reasons which had induced the Lower House to oppose the Admission of Churchwardens (Facilities) Bill; stating that the real objection to the Bill was that it did away with the connection which had hitherto existed between the Archdeacon and the Churchwardens. The PROLOCUTOR then withdrew, and the debate was resumed by the Bishop of NORWICH, and continued by the Bishops of PETERBOROUGH, ST. ASAPH, BANGOR, CHICHESTER, LONDON, OXFORD, and LICHFIELD, the dominant feeling being that toleration should be practised, but not a toleration that would extend to lawlessness.

At the conclusion of the debate, the Resolution was put and carried unanimously.

The Bishop of EXETER asked that his motion as to the Stipends of Curates should stand over till the May Session.

The sitting was then prorogued till May 17.

LOWER HOUSE, FEB. 11.

The House met as usual, the PROLOCUTOR presiding.

After some formal business, notices of motion, presentation of petitions, and the appointment of Committees, on the Opium Question, the Relations of the Church of England to the other Churches of the East and West, Tithe, and the present Condition of the Marriage Laws, the PROLOCUTOR, accompanied by his Assessors, proceeded to the Upper House and presented the *articulus cleri* agreed to the day before, and the *gravamen* presented by Canon Hinds Howell the same day.

The PROLOCUTOR, on his return, said: He and his Assessors had been detained in the Upper House. They had asked His Grace the exact meaning of the Resolution on the Reform of Convocation which had been printed and sent to them for consideration. The object of the Resolution was explained to them to be not necessarily a Canon, although a Canon might be the result. It was rather to obtain Letters of Business committing the subject to consideration. It seemed to him the House would gain very little by adopting the proposal of the Upper House, and he thought they should fairly consider all the circumstances attending their adoption of it before they returned an answer to the Upper House.

The PROLOCUTOR also said he had been asked by the Upper House to inform them upon what grounds they requested them to object to the Bill for facilitating the Admission of Churchwardens. Archdeacon Harrison had put the grounds in writing in a distinct form in his hands, and these objections were adopted in the form following:—

'Mr. Monk's Bill allows any Churchwarden to be admitted to his office

of the Archdeacon or the Rural Dean without attending the Archdeacon's visitation.

This would obviously tend to Churchwardens not attending the Visitation (except the first, no doubt declares that nothing in the Bill is to interfere with such attendance, and precisely the Churchwardens of the parishes visiting parishes) in which matters need looking after will be found.

The object of the Bill is expressly to facilitate the admission of Churchwardens, and the effect, no doubt, is to avoid Visitation fees. But there is no want of such facilities; any Churchwarden who cannot conveniently attend the Visitation can go before the neighbouring Surrogate or appear in the Registry. And the Visitation fees are not fees for the admission of the new Churchwardens, but the payment due for the maintenance of the Diocesan Registry—payable by the late Churchwardens, together with other charges for repair of churches and supply of things required for Divine service.

'Mr. Monk's Bill, if it became law, would infallibly impair and put an end to the gathering of Churchwardens with Clergy at the annual Visitations, which are very advantageous in every point of view.

'The individual Churchwarden, in many Archdeaconries, now personally promises the Ordinary (whose officer he is) to present such things and persons as are presentable. Under the Bill he will cease to do so, and will seem to become the officer of the person who admits him, instead of the officer of the Ordinary.

'That, for no sufficient reasons, it will introduce a great change, which may seriously affect the relations between the Archdeacon and the Churchwardens, as well in the care of the churches as in matters of discipline.'

Reform of Convocation.

Canon Gregory moved, and Canon Nevill seconded, a Resolution on the above subject, as follows:—

'That, in the opinion of this House, it is undesirable to take any further steps under present circumstances, after what has been communicated by His Grace the President to press upon the Crown for Letters of Business committing Convocation to the work of providing fuller representation of parochial Clergy to the Lower House. The House would, at the same time, express its deep conviction that such reform is most desirable for the welfare of the Church, and its earnest hope that no formal difficulties will be allowed to hinder a substantial good.'

He moved it with the extremest regret, because he felt that they were in a very difficult position, which was, that they must make a choice between two difficulties. Their choice really was, between running the risk of a refusal, which he might say they knew was practically certain, or, being content to do nothing for a time. It seemed to him that it would be much better for them to be content to do nothing at the present, and to wait for a more favourable opportunity.

Bishop Piers Claughton said his view was, that in asking for the Letters of Business the Bishops were carefully guarding against putting into the hands of Parliament the reconstitution of Convocation. He would not move an amendment, though he did not think they ought to refuse to concur with the Upper House.

Prebendary SALMON, Archdeacon EMERY, and Canon POWNALL having expressed their views on the subject, the Resolution of Canon Gregory was put and carried unanimously, and the PROLOCUTOR and his Assessors proceeded to the Upper House to present it.

The PROLOCUTOR, on his return, communicated to the House the following Resolution of the Upper House:—

'11th February, 1881.

'That this House, having taken into consideration the petition and memorials brought before it by His Grace the President, also the *articulus cleri* presented to it by the Lower House, is of opinion that litigation in matters of ritual is to be deprecated and deplored, and ought, if possible, to be avoided.

'It also declares that authority to settle difficulties in such matters is inherent in the Episcopal office, as witnessed by ancient practice and as recognised in the Preface to the Book of Common Prayer; and while this House entertains the hope that the Clergy, as in duty bound, will, in conjunction with the Laity, be ready to support the legitimate exercise of this authority, it also expresses its confidence that this authority will be exercised by the Bishops of this Province in their respective dioceses with an earnest endeavour to compose such differences without litigation, and at the same time to maintain order, decency, purity of doctrine, and edification in divine worship, and to *promote the peace* and welfare of the Church.'

Proposed by the Bishop of LINCOLN, seconded by the Bishop of PETERBOROUGH.

A BOARD OF MISSIONS.

Canon WILKINSON, as Chairman of the Committee on the Establishment of a Board of Missions, laid the Report of that Committee before the House, and moved 'That it was desirable for a Board of Missions to be constituted, consisting of an equal number of Bishops, representatives of the Colonial Church, members of the Lower House of Convocation, and Laymen.'

Canon GREGORY hailed the formation of such a body as that now proposed, because he believed it would be able to do a great good, and to identify itself with mission work far beyond anything done at present.

Archdeacon KAYE had never been favourable to the formation of a Board of Missions. He should like to have known how the proposed Board was viewed by the great Missionary Societies of the Church.

After some further discussion, in which Archdeacons ALLEN, HARRISON, EARLE, and KAYE, Canons GREGORY and JEFFREYS, and the Rev. H. W. PHILLOTT took part, Canon JEFFREYS moved, and Archdeacon KAYE seconded, as an amendment, 'That the matter should be adjourned until the next Session.' This, on being put, was almost unanimously negatived. But the PROLOCUTOR saying he did not see there was any probability of getting through the Report that day, the debate was adjourned.

The PROLOCUTOR afterwards stated that he had received the directions of His Grace the President to continue and prorogue the present sitting till Tuesday, May 17.

UPPER HOUSE, MAY 18.

The members of the Upper House reassembled at the Bounty Office on this day, the Archbishop of CANTERBURY presiding.

The PRESIDENT reported that a Report on the subject of Tithes, and on the Book of Family Prayer, would come before them.

In obedience to a message, the PROLOCUTOR and the members of the Lower House attended, in order that they might hear the Bishop of GLOUCESTER lay before them the Report of the Committee on the Revision of the New Testament.

The Bishop of GLOUCESTER and BRISTOL then presented the Report; after which the Prolocutor and members of the Lower House withdrew; and the Bishop then entered fully into the various public efforts that had for the last 350 years been made, with the object of setting forth, in the English tongue, the holy and inspired words of the written Book of Life, which efforts had culminated in the appointment of the Committee whose Report had just been read, and the result of whose labours was the volume which he had the honour and responsibility of presenting to their Lordships and the members of the Lower House.

The PRESIDENT expressed the thanks of the House to the Committee for their labour and zeal in conducting the work.

The Bishop of LONDON thought it ought not to be misunderstood that NO Clergyman was authorised to use the Revised Version at once.

CLERICAL DUTIES.

The Bishop of EXETER explained the provisions of a Bill he had drafted for the purpose of amending the Act of the 1st & 2nd Vic. c. 106, and a long discussion took place upon it, when, eventually, it was decided not to proceed with the Bill, but that a Committee should be appointed to investigate the whole matter, and a motion was unanimously adopted: 'That a Joint Committee of both Houses be appointed to inquire into the remedies now provided by law for inadequate performance of duty by Incumbents, and into the provisions made for vacant parishes during their vacancy, and for parishes in which the Incumbents are non-resident.' The Bishops of Ely, St. David's, Lichfield, and Exeter were appointed to serve on the Joint Committee.

THE REVISION OF THE HOLY SCRIPTURES.

The PRESIDENT said that the thanks of their Lordships should be conveyed to their American brethren for the assistance which the Committee had received from them, and also to members of the Scotch Church.

BILLS BEFORE PARLIAMENT.

The PRESIDENT called attention to several Bills before Parliament, and moved the appointment of a Committee, consisting of himself and the Bishops of Hereford, Chichester, and Peterborough, to watch the progress of the Bill affecting Extraordinary Tithes; and, this being seconded, the sitting was prorogued till the following day.

LOWER HOUSE, MAY 18.

The PROLOCUTOR presided. After several notices of motion had been made, and petitions on various subjects presented, and the Reports of the several Committees on Spiritual Provision for Seamen, Tithes, Cathedrals and their Reform, the Reform of Convocation, and Education, had been presented and ordered to be printed,

The PROLOCUTOR proceeded, with several members, to the Upper House, to receive the Joint Report of the Committee on the Revision of the New Testament; and on their return,

CHARITABLE TRUSTS AMENDMENT BILL.

The PROLOCUTOR said the question before the House was the above Bill, and suggested it should be referred to the consideration of a Committee, which course, after some discussion, was adopted; Archdeacon DENISON moving, and Canon RAWLINSON seconding, 'That the Parliamentary Committee be instructed to take into their special consideration the Charitable Trusts Bill, now before the House of Lords, and, if possible, to report upon the Bill in the course of the present Session, and, if not, then to act as occasion may require.'

BOARD OF MISSIONS.

The PROLOCUTOR said the following Resolution was then before the House: 'That it is desirable for a Board of Missions to be constituted, consisting of an equal number of Bishops, representatives of the Colonial Church, members of the Lower House of Convocation, and Laymen.'

Canon WILKINSON said it had been the wish of the House on the last occasion that certain alterations should be made in the Resolutions to be presented on that occasion. These had been made and were as follows:—

'1. That it is desirable for a Board of Missions to be constituted, consisting of Bishops, representatives of the Colonial Church, members of the Lower House of Convocation, and Laymen.

'2. That His Grace the Archbishop be requested to direct the appointment of members of the Upper and Lower Houses, and to invite the Metropolitans and Bishops of the Colonial Churches to elect, in any way that they may think desirable, representatives of the Colonial Churches. That His Grace be also requested to invite the Society for the Propagation of the Gospel and the Church Missionary Society to elect Lay Members, representatives of those Societies, to serve on the proposed Board of Missions.

'3. That the Prolocutor be requested to forward a copy of this Report to the Upper House.'

He begged to move the first Resolution. This Canon GREGORY seconded.

After a full discussion, and the moving of several amendments which were negatived,

Archdeacon PALMER moved to substitute for the words, members of the Lower House of Convocation—'Members of the Lower House of Convocation in the Provinces of Canterbury and York,' which was agreed to, and the first Resolution as amended was adopted.

Archdeacon HESSEY then proposed that the duties of the Board should be, 'To promote harmony of action between the several Provinces and Dioceses of the Church, by receiving, tabulating, and comparing the Acts and Canons

passed in their various Synods, and communicating them to the Church at home and abroad.' This was seconded by Canon BUTLER, and carried by 37 to 23. The following were also adopted:—

'To give counsel when consulted by any Colonial or Missionary Church.

'To act as referee for questions in which Missionary Societies at home are interested, and which they may desire to refer to the Board.

'To report from time to time on the spiritual wants of heathen countries, and the openings providentially placed before the Church.

'To enforce the responsibility of the Church with respect to Missions upon all members of the home Church in such ways as from time to time may seem desirable.'

Canon WILKINSON moved, and Canon GREGORY seconded, the second Resolution appended to the report. Slight amendments, proposed by Canon RAWLINSON and the Archdeacon of OXFORD were adopted, and the PROLOCUTOR then put the Resolution, which was agreed to in the following terms:—

'That His Grace the Archbishop of Canterbury be requested forthwith to direct the appointment of members of the Upper and Lower House of this Province, and to invite the Metropolitan of the Province of York to take such steps as he shall think fit for the appointment of members of the Upper and Lower Houses in that Province; and, further, to invite the Metropolitan or other Bishops presiding over the Colonial Churches to elect in any way that they may think desirable representatives of the Colonial Churches.

'That His Grace be also requested to invite the Society for the Propagation of the Gospel and the Church Missionary Society to elect representatives, lay or clerical, to serve on the proposed Board of Missions.'

The following Resolution was also agreed to:—'That the Prolocutor be requested to take up to the Upper House the Resolutions just agreed to, together with a copy of the Report of the Committee.'

The PROLOCUTOR having thanked Canon Wilkinson for the manner in which he had carried this matter through, the sitting was adjourned till the following day at 11 o'clock.

UPPER HOUSE, MAY 18.

DEPUTATION ON INFIDELITY.

At the meeting of the House, a deputation on this subject presented themselves, and the Rev. A. J. Ingram, Secretary of the Committee appointed to 'consider 'whether any and, if any, what further steps can be taken to grapple with the infidelity and indifference to religion which so widely exist,' read a Memorial on the subject, signed by the Earl of Devon as Chairman of the Committee, and addressed to the Archbishop of Canterbury.

Earl NELSON addressed the House on the subject, and was followed by Mr. Few and Mr. Hugh Birley, M.P., all of whom desired to call the attention of their Lordships to the great importance of the subject, to the indifferentism there was on all religious subjects, to the spread of infidelity, and to the good that had been done by lay agency during the last few years; a movement which they desired to see encouraged and augmented.

Canon WILKINSON did not at all share the desponding spirit which he saw abroad in the present day. He would suggest that the Bishops should meet in council and decide what steps should be taken.

The PRESIDENT said the Bishops would weigh well the suggestions which had been made to them, and would no doubt be able to arrive at some satisfactory result, and respond to the appeal made. He then thanked the deputation for their presence and they withdrew.

THE REVISED NEW TESTAMENT.

The PRESIDENT explained that the statement which had appeared in that morning's papers that he had yesterday presented to the Queen a copy of the Revised New Version was incorrect.

The Bishop of GLOUCESTER and BRISTOL explained the circumstances under which the copy had been presented to the Queen.

THE COURSE OF BUSINESS.

The Bishop of HEREFORD moved, and the Bishop of GLOUCESTER seconded, a resolution which was carried unanimously, to the effect that the Memorial on Infidelity should be discussed at the next meeting of the Bishops of both Provinces.

MARRIAGE LAW AMENDMENT BILL.

The PRESIDENT called attention to this and other Bills which were then before Parliament, and the sitting was prorogued till the following day.

LOWER HOUSE, MAY 18.

The PROLOCUTOR presided. After the formal business, and notices of motion had been made on several subjects and petitions had been presented, Sir J. E. PHILIPPS presented a *gravamen* in reference to the imprisonment of the Rev. S. F. Green; Mr. THOMAS a *gravamen* relating to the Welsh Authorised Version; and Archdeacon SHERINGHAM a *gravamen* relating to the Rural Clergy.

THE REVISED NEW TESTAMENT.

The PROLOCUTOR called upon Archdeacon Allen to move a vote of thanks to the Bishop of Gloucester and Bristol, and the other members of the New Testament Revision Company. After a few words upon a point of order raised by Archdeacon Denison,

Archdeacon ALLEN moved the following resolution:—

'That our respectful thanks be tendered to the Lord Bishop of Gloucester and Bristol and his learned colleagues, for the labour which, during a period of ten years and a half, they have bestowed on the endeavour to make the Scriptures of the New Testament of our Lord and Saviour Jesus Christ more clear to the humblest of those who speak the English tongue,' and was proceeding to criticise the accuracy and terms of the translation, when he was called to order, and bowing to the wishes of the House, sat down.

Canon RAWLINSON seconded the resolution.

Archdeacon DENISON, though he might be alone, would not consent to the vote. He refused to do so on the ground of the irreligious composition of the Committee of Revision.

Archdeacon BATHURST, having asked if the Archdeacon would move the previous question, and being answered in the affirmative, then seconded it.

A long discussion took place; Bishop PIERS CLAUGHTON contending that the vote only extended to members of Convocation, and others that the Committee were not right in co-opting other persons—members of a different communion. But Bishop Piers Claughton said, whether they were right or wrong, the present question was simply one of thanking them for their labours, industry, and perseverance.

The previous question having been negatived, the motion was put and carried by 75 to 8; and another motion, 'That our heartfelt thanks be tendered to the Delegates and Syndics of the University Presses for their valuable gifts to every member of the House,' was also put and carried *nem. con.*

TITHE, ORDINARY AND EXTRAORDINARY.

Canon JEFFREYS moved the following resolution:—'That the ordinary rent-charge should be paid by the owners of the lands whence it issues, or, if paid by the tenant, it should be deducted from the rent, as in the case of land or property tax, any agreement to the contrary notwithstanding.' This resolution, he said, opened the whole question of the relation of rent-charge to land and the question was one on which the general mind of the country at the present moment seemed to be extremely uninformed.

Prebendary SALMON seconded the resolution. It seemed a blot, that in the carrying out of the Act from the beginning, the landlords had not hitherto paid the rent-charge.

Canon HOPKINS said the proper position of the tithe owners was simply to state their case as calmly and as fairly as they possibly could, and leave it to be dealt with by the Legislature.

Archdeacon CHAPMAN suggested the addition of the words 'in accordance with the spirit of the Commutation Act, 1836,' before the words 'be paid by the owners,' and Canon SUMNER proposed the Resolution should stop at 'whence it issues.' The House agreed to the insertion of the words suggested by Archdeacon Chapman, and with those words added, the Resolution in its entirety was adopted.

Canon JEFFREYS then moved, 'That Mr. Inderwick's Bill now before Parliament, intituled Tithe (Extraordinary Charge) is unjust to the owners of rent-charge and contrary to the principles of the Tithe Commutation Act of 1836.' Prebendary SALMON seconded this, which on being put was carried unanimously.

Canon JEFFREYS then moved, 'That though the suggested change in the law, that the rent-charge should no longer vary with the corn averages would, if adopted, solve many present difficulties, this House is not prepared to recommend it.' This was seconded by Canon PRITCHETT.

Canon HINDS HOWELL moved, and Archdeacon PALMER seconded, an amendment to the effect that the rent-charge should no longer vary with the corn averages. Archdeacon SANCTUARY and Canon HOPKINS spoke also in favour of the amendment, and Canons GREGORY and RAWLINSON in favour of the Resolution, which was, on the negativing of the amendment, agreed to.

Canon JEFFREYS then moved, 'That justice requires, that the averages which determine the value of the bushels of each grain to which the 100*l.* rent-charge is made equivalent, should be selected, as far as possible, in the same way as the averages which in 1836 determined the number of such bushels.'—Canon JEFFREYS also moved, 'That Colonel Barne's proposed Bill for taking the Corn Averages seems unsuited for the purpose.' The two

Resolutions, having been severally put, were carried, as well as one, 'That the above Resolutions be communicated to the Upper House, with a request that their Lordships will take such steps as they may think best to give them effect.'

The PROLOCUTOR then proceeded, with his Assessors, to the Upper House, and presented the Resolution of that House upon the subject of a Board of Missions, and other matters.

On his return, the PROLOCUTOR communicated to the House the statement His Grace had made in the Upper House relative to the presentation of a copy of the Revised Version to the Queen; and also the Resolution the Upper House had passed on Clerical Duties, with the names of the Committee that House had appointed. The Prolocutor nominated himself, the Archdeacons of Middlesex, Bedford, Kingston-on-Thames, Canons Gregory, Pritchett, Hopkins, Lloyd, Puckle, and Treasurer Gibbs, to serve on such Joint Committee.

THE ROGATION DAYS.

The PROLOCUTOR said the next business was the Report of the Committee on Occasional Service and the Form of Prayer on Rogation Days.

Canon YARD, in the absence of the Dean of Lichfield, moved the adoption of the proposed Form of Prayer for the Rogation Days. A discussion took place as to whether the prayers could be used in church, and on the PROLOCUTOR holding that they could not, Canon GREGORY moved an amendment to the effect, that the Report should be referred back to the Committee in order that the prayers might be adapted to the requirements of the Uniformity Act Amendment Act, and this being seconded by Archdeacon HOLBEACH, was put and carried.

The sitting was then prorogued till the following day at 11 o'clock.

UPPER HOUSE, MAY 19.

His Grace the ARCHBISHOP presided at 2 o'clock.

The proceedings were opened by the PROLOCUTOR bringing up several Resolutions and schedules of *gravamina* from the Lower House.

The Bishop of HEREFORD (for the Bishop of Lincoln) presented a petition from the Clergy of the Deanery of Graffoe in favour of the reform of the Courts now claiming Jurisdiction in Ecclesiastical Matters, and on other subjects.

THE BOOK OF FAMILY PRAYER.

The Bishop of EXETER moved that this book be taken into consideration, and the sitting was devoted to the consideration of the various verbal and other amendments that were suggested.

The sitting was prorogued to the following day.

LOWER HOUSE, MAY 19.

The PROLOCUTOR presided.

After some discussion on the votes recently passed on the subject of the Revised New Testament, and Tithes,

OATHS.

Archdeacon LEAR moved a resolution, which was agreed to:—

'That, in consequence of the present irreverent manner of administe-

tering oaths in courts of justice and elsewhere, His Grace the President and their Lordships of the Upper House be requested to take steps towards issuing a Synodical declaration in the matter of Administering Oaths, in order to awaken a greater sense of the responsibility on those called upon to give evidence.'

Canon NORRIS, having obtained leave by the suspension of the standing orders, moved the following *gravamen*:

'The *gravamen* of the undersigned sheweth, that it is understood that a relaxation of the rules governing the admission of Representatives to the Lower House of Parliament is proposed.

'*Reformandum.*—That for certain moral reasons the House has the deepest interest in deprecating any such relaxation at the present time.'

Canon PUCKLE seconded the motion, and it was spoken to by Archdeacon PALMER, Canon RAWLINSON, Prebendary AINSLIE, and Canon GREGORY.

The PROLOCUTOR put the motion for making the *gravamen* an *articulus cleri*, and it was carried *nem. con.*

It was then passed in the following form:—

'That this House respectfully represent that they understand that it is proposed to relax still further the requirements of the Oath of Allegiance from persons seeking admission to Parliament.

'*Reformandum.*—They earnestly deprecate any such relaxation at the present time, and request their Lordships of the Upper House to take such steps as they deem fit to oppose such legislation.

THE CHARITABLE TRUSTS BILL.

Archdeacon HARRISON moved, on presenting the Report of the Committee on Matters Parliamentary on this Bill, and Archdeacon PALMER seconded, and it was carried unanimously:—

'That as regards the Charitable Trusts Bill, the attention of His Grace the President and their Lordships of the Upper House be respectfully called to the matter, humbly praying that the proposed provisions of the Bill now in Committee of the House of Lords may be fully considered before such a measure is permitted to receive the final sanction of their Lordships' House.'

CATHEDRAL REFORM.

Canon GREGORY moved, and Canon SWAINSON seconded, and it was agreed—'That the Report on Cathedrals and their Reform be now considered.' In pursuance of which Canon GREGORY moved, 'That the House approves the recommendation of a larger Diocesan Chapter, including the smaller Residentiary Chapter, but distinct from it.'

Prebendary AINSLIE moved, and Prebendary SALMON seconded, an amendment, and several other amendments were proposed. In the end the original resolution was ultimately altered to the following form, and carried *nem. con.*:—'That this House desires that in every Cathedral, besides the smaller Chapter where such exists, there should be a greater Chapter.'

A resolution that 'The larger Chapter shall consist of the Dean, Canons Residentiary, the Archdeacons, and Prebendaries in Cathedrals of the Old Foundation, and those now called Honorary Canons in Cathedrals of the New Foundation,' was, after some discussion, put and carried by 28 to 21.

Canon HOPKINS proposed, and Prebendary AINSLIE seconded, and it was agreed to, that the following words should be added after the list of

dignitaries:—'Subject to such variations as may be found necessary in particular Cathedrals.'

The Dean of WINCHESTER moved, and Archdeacon PALMER seconded, a proposition that the Minor Canons be included among the persons who constituted the larger Chapter. This was opposed by Canon Gregory, Prebendary Ainslie, the Dean of St. David's, the Prolocutor, Sir F. G. Ouseley, Canon Lowe, Archdeacon Sanctuary, and Prebendary Salmon, and supported by the Dean of Lincoln and the Dean of Bangor, and on being put was negatived, and the resolution as amended carried. On the motion of Canon GREGORY it was agreed to add, 'By this list it is not intended to regulate the precedence of the persons included in it.'

Canon GREGORY then moved a Resolution, which, after some remarks from the Dean of Lincoln and the Prolocutor, he altered, and it was carried as follows:—'That Prebendaries or Non-residentiary Canons and Honorary Canons should in all cases be installed in the Cathedral Church upon the Bishop's mandate, in the same manner, as far as possible, as Canons Residentiary.'

Canon GREGORY then proposed, and Canon NORRIS seconded, a motion which, after the amendments of Canon PERRY and Archdeacon PALMER had been agreed to, was put and carried as follows:—'That the rights and privileges of the Non-residentiaries should in all cases include a vote in the election of the Bishop and of the Proctor to Convocation, eligibility to serve as Proctor of the Chapter in Convocation, and an assigned stall in the choir.'

Canon GREGORY then proposed, Prebendary AINSLIE seconded, and it was carried:—'Speaking generally, all matters that concerned the Cathedral Church, its services, and the administration of its property, would thus be left to the Dean and Canons Residentiary. All matters in which the Diocese at large was interested would probably come within the purview of the larger Chapter, consisting of Residentiaries and Non-residentiaries, sitting together in the Chapter as one body, under the presidency of the Bishop, if present, and of the Dean in the Bishop's absence. Whenever this Chapter met for elective purposes, the Dean should summon it and preside.'

Canon GREGORY next proposed a resolution, which Archdeacon DENISON seconded, and which, after some considerable discussion and the moving of several amendments, was eventually adopted, in the following form:—'That it is desirable that the larger Chapter shall meet once a year at least, summoned by the Dean at the direction of the Bishop.'

Canon GREGORY then moved, and Canon NORRIS seconded a Resolution, which after considerable discussion was agreed to in the following form:—

'That the patronage now vested in the Residentiary Chapter should remain so vested.'

The House then adjourned.

UPPER HOUSE, MAY 20.

His Grace the Archbishop of CANTERBURY presided at 12 o'clock.

THE BOOK OF FAMILY PRAYER.

The Bishop of EXETER moved, and the Bishop of ST. DAVID'S seconded, a motion, which was unanimously adopted without discussion, 'That the Book of Family Prayer be printed, with the alterations now agreed upon.'

A Board of Missions.

The President submitted for their consideration a *gravamen* from the Lower House on the above subject.

The Bishop of Gloucester and Bristol suggested the desirability of postponing the consideration of the subject until another group of Sessions, and the Bishop of Hereford seconded the proposal. After some discussion, in which the Bishops of Truro, Gloucester and Bristol, Hereford, Chichester, Bath and Wells, and Lichfield took part, the Bishop of Gloucester moved, and the Bishop of Hereford seconded, 'That this subject be taken into consideration at the earliest time of the next meeting of Convocation, whenever that be,' and this was at once adopted.

A New Burial Service.

The President then submitted a *gravamen* from the Lower House, on the subject of the Burials Act, and said that he understood the Lower House had quite settled a Form of Service, which was to be submitted at the next meeting of Bishops, and not to Convocation.

The Opium Trade, &c.

The President then read a *gravamen* of the Lower House on this subject; also one on the Condition of Christendom, and the Sale of Livings.

A New Welsh Version of the New Testament.

The Bishop of Llandaff read a letter from Secretaries of the Delegates and Syndics of the University Presses on the above subject. He stated that the four Welsh Bishops and a deputation of Welsh Clergy had met that morning and passed the following resolution:—

'At a meeting of the Welsh Bishops, and a deputation appointed for the purpose of bringing before them the question of the desired attempt of revising the Welsh Versions of the New Testament, it was resolved, on the motion of the Bishop of Llandaff, seconded by the Bishop of St. Asaph, 'That a Committee be appointed for the purpose of considering the expediency of undertaking a revision of the Welsh Version of the New Testament, according to the text adopted in the revision of the English Version, and that they report on this matter as soon as they can, after due consideration, stating at the same time the grounds upon which their opinion is founded.'

Their Lordships then considered several questions relating to the Imprisonment of Mr. Green, Spiritual Destitution, and the Parliamentary Oaths Bill; and moved a vote of thanks to the Revisers of the New Testament in concurrence with one from the Lower House.

They also appointed a Statistical Committee, and agreed to a Resolution as to the shape the 'Chronicles of Convocation' should henceforth assume. The sitting was then prorogued till Tuesday, July 19.

LOWER HOUSE, May 20.

On the Prolocutor taking the chair, and after the formal business, Prebendary Salmon moved, and the Archdeacon of Oxford seconded, a Resolution which was agreed to:—

'That this House humbly prays His Grace the President to direct the appointment of a Committee of this House for the consideration of the working of the laws relating to Pluralities and the Union of Benefices, and with a view to their amendment.'

Sale of Liquor on Railways.

Canon Hopkins presented a *gravamen* on the above subject, but as only 37 voted for the motion, and 24 against it, and the majority not being two-thirds, the motion was lost. The *gravamen* was afterwards signed by 60 members.

Cathedral Reform.

The discussion on the Report on this was resumed.

Canon Gregory moved, 'That in every Cathedral Church, in the arrangement of sermons, members of the larger Chapter shall be appointed to preach in turn when practicable;' and this, after some discussion, was adopted.

Canon Gregory then moved the fourth Resolution proposed by the Committee, which, after discussion in which Canon Rawlinson, Canon Gregory, Bishop Piers Claughton, Archdeacon Harrison, Canon Lowe, Sub-Dean Clements, the Prolocutor, Canon Butler, Archdeacon Emery, Prebendary Salmon, and Canon Harvey took part, was adopted in the following terms: 'That we approve of the requirement of not less than eight months' residence of all Residentiary Canons, where the income assigned to them is sufficient to enable them so to reside, unless they are compelled by professional duties in one or other of the two Universities of Oxford and Cambridge to reside elsewhere.'

Canon Gregory then moved, 'That we approve of the assignment of definite duties to three of the Residentiary Canons.' The Deans of Lincoln and Bangor, Canons Rawlinson, Butler, Norris, Bright, Gregory, Lowe, and Archdeacons Harrison, Hannah, Sherringham, and Emery spoke on the Resolution, and on an amendment proposed by Canon Rawlinson, and in the end the original Resolution was carried.

Canon Gregory moved, and Canon Lowe seconded, a motion which, after speeches of the Dean of Lincoln and Canon Butler, was carried as follows:—'That we approve of the proposal that the Regulation of Divine Worship, and all other matters connected with the Cathedral Church, should be subject to the vote of the Residentiary Chapter collectively.'

Canon Gregory then moved the Resolutions following, which were carried:—'That we approve of the proposal to preserve substantially the present relations between the Bishop and the Residentiary Chapter;' and 'That copies of this Resolution be carried up to the Upper House, and that a copy of this Report and copies of this Resolution be placed in the hands of each member of the Royal Commission on Cathedrals.'

Pluralities.

The Prolocutor nominated a Committee on the above, with a view to their amendment, and after the Minutes of the Session had been read and ordered to be printed, the sitting was prorogued until Tuesday, July 19.

UPPER HOUSE, JULY 19.

The Upper House reassembled at the Bounty Office on the above date, the Archbishop of CANTERBURY presiding.

THE LATE DEAN STANLEY.

The PRESIDENT said: Before entering on the business of the day, he thought some reference should be made to an event which had just taken place. It would be wrong to allow that occasion to pass without recording his sense—and he believed he might say the sense of all who knew him—of the extraordinary power of the late Dean, arising from the kindliness which even those who most differed from him, when brought into his immediate society, learned to appreciate.

The Bishops of LINCOLN, GLOUCESTER and BRISTOL, and WINCHESTER also spoke of the great loss every school of theology, and every heart that had Christian feeling in it, had sustained by the death of their dear friend the Dean of Westminster.

NEGLECT OF HOLY BAPTISM.

The Bishop of GLOUCESTER and BRISTOL said: The Lower House of Convocation, on introducing this question, had said they considered it to be one they had really and properly nothing to do with, and that it was in reality a matter for the Bishops to discuss. He entered very fully into the causes of the neglect of Holy Baptism, and the remedies that should be applied, and said he should listen with great interest to anything that fell from His Grace or their Lordships on so important a matter.

The Bishop of WINCHESTER spoke of the neglect of Baptism in his Diocese. He said the percentage had been put at from 15 to 20 per cent. of those who were not received into the Church. He did not think it was so great, and had he known the discussion was coming on that day, he would have been more fully prepared to go into the question.

The Bishop of PETERBOROUGH thought that instead of Baptism being on the decrease, his own experience was that it was increasing, and especially in large towns.

The PRESIDENT and the Bishop of ST. ASAPH having spoken, the subject dropped.

THE BOARD OF MISSIONS.

The Bishop of GLOUCESTER and BRISTOL said it seemed to him that the Resolution arrived at by the Upper House had been entirely traversed by the action of the Lower House, and without any communication with the Upper House on the subject.

After a long discussion, in which several of the Bishops took part, on the motion of the Bishop of TRURO, seconded by the Bishop of LINCOLN, it was resolved 'To request the Lower House to reconsider the constitution of the Board of Missions proposed by them in reference to the former constitution proposed in the Report of Convocation July 2, 1878, adopted by the Upper House April 28, and by the Lower House May 11, 1874.'

The House then adjourned.

LOWER HOUSE, JULY 19.

The House met in the Chapter House, Westminster, the PROLOCUTOR presiding.

The PROLOCUTOR said they were met that day in an unusual place, and the reason was perfectly well known to them all. A great presence had departed from amongst them—the late Dean of Westminster. After he, the Dean of Lincoln, Archdeacons Denison and Harrison, and Canon Rawlinson had spoken of the great loss Convocation, the Church, and the world had sustained by the death of the Dean, the House, on the motion of the PROLOCUTOR, adjourned till 2 o'clock.

MR. GREEN'S CASE.

Canon LOWE presented a *gravamen* in this matter, and gave notice that he would on the following day move that it be considered with a view to being made an *articulus cleri*.

PRAYERS FOR SEAMEN.

The Bishop of NOTTINGHAM presented a Manual of Prayer for the use of Seamen, which had been prepared by the Committee appointed to deal with that subject, and moved that it be accepted by the House—and this was carried unanimously.

The Bishop of NOTTINGHAM then moved 'That the Prolocutor be requested to take this Report to the Upper House, with a request that their Lordships take it into consideration, and if they approve of the proposed Manual of Prayer to be used by Seamen, such Manual may go forth with the authority of this Convocation.' This, on being put, was carried, with the following additional words at the close of it: 'And be commended to the use of officers and crews of ships and merchant vessels.'

THE CENTRAL COUNCIL OF DIOCESAN CONFERENCES.

Archdeacon HESSEY moved that the Report of the Committee be now received and communicated to the Upper House. Canon NEVILLE moved a resolution, of which he had given notice at the last group of Sessions. This was supported by Canon Hinds Howell and others, and opposed by Archdeacon Hessey, Canon Gregory, and others, and eventually the House adopted the resolution in the following form: 'That it be an instruction to the Committee to consider and report in what way the simultaneous discussions in the various Diocesan Conferences and Synods of subjects of general and pressing importance and concerted action in matters affecting the interest and efficiency of the Church at large may be secured.

The House then adjourned.

UPPER HOUSE, JULY 20.

The House met under the presidency of His Grace the Archbishop of CANTERBURY.

THE REVISION OF THE WELSH NEW TESTAMENT.

The consideration of this subject was agreed to be postponed till after a meeting of the Welsh Bishops had taken place to consider the Report the Committee appointed on the subject had made.

FOREIGN ECCLESIASTICAL JURISDICTION.

The PRESIDENT said he had received a letter from the Bishop of Ohio on this subject, which he would read. This he accordingly did, and then placed it in the hands of the Bishop of Gloucester and Bristol to deal with. A discussion took place, and the subject dropped.

THE OXFORD UNIVERSITY COMMISSION.

The Bishop of LINCOLN introduced a discussion on this subject, in which he and the PRESIDENT alone took part. The subject then dropped.

THE REV. S. F. GREEN.

The PRESIDENT said the following petition had come up from the Lower House, as an *articulus cleri*.

'The Lower House respectfully think that the prolonged imprisonment of the Rev. Sidney Faithhorn Green, Rector of Miles Platting, is producing effects that perplex the public mind, fails to maintain the dignity of the law, and is calculated to affect injuriously the operations of the Established Church in the eyes of the nation, as well as to damage the interests of religion. The Lower House request that His Grace the President, and the Bishops of the Upper House, will consider whether any and what steps can with propriety be taken, on their Lordships' part, to produce the release of Mr. Green from imprisonment.'

His GRACE said he presumed their Lordships felt that it was very desirable that Mr. Green should be released from prison, but they also knew that there were only two ways in which he could be released—the one by agreeing to obey the law, the other, by the prosecutors moving the Court, and saying they were satisfied with the penalty already incurred, and did not wish the matter to go further.

The Bishops of LINCOLN, LONDON, GLOUCESTER and BRISTOL, and EXETER, all spoke on the subject; and, in the end, a Committee was appointed, consisting of the Bishops of Exeter, Lincoln, and Truro, to consider the matter, and draw up an Answer to the *articulus cleri*. Such Answer, when drawn up, to be presented first to the Upper House in Convocation for consideration.

The House then adjourned.

LOWER HOUSE, JULY 20.

The Convocation sat again in the College Hall, the PROLOCUTOR presiding.

THE REV. S. F. GREEN.

The *gravamen* of Canon LOWE on this subject—which was the subject of discussion in the Upper House—was discussed.

Canon LOWE asked them to send it up to the Upper House, as a pledge to the Church at large that they were not indifferent to the sufferings of their brethren, but that they were keenly alive to these matters, and watched with vigilance the interests and welfare of those who belonged to the same Church and partook of the same Sacraments as themselves. Canon RAWLINSON seconded the motion, and it was supported also by Archdeacon Palmer, Bishop Piers Claughton, Canon Gregory, and Canon Hopkins, and on being put was unanimously agreed to.

Archdeacon PALMER then moved an alteration in the *reformandum*; and, this being agreed to, the *articulus cleri*, as amended (and as brought before the Upper House), was carried *nem. con.*

A CHURCH YEAR BOOK.

Canon GREGORY proposed, and Archdeacon EMERY seconded, a motion for carrying out this proposal.

GODLY DISCIPLINE.

Archdeacon DENISON proposed, and Canon BUTLER seconded, a Resolution, which, after some discussion, was adopted in a form suggested by the Prolocutor, viz.: 'That the reference to the Committee on Discipline be enlarged so as to cover the entire question of Godly Discipline—the law, and the practice of it.'

THE ALLEGED INCREASE OF IMMORALITY.

Canon BUTLER (for Prebendary Miles) presented the Report of the Committee on the alleged Increase of Prostitution, and the best means of the Recovery of the Fallen; and a long discussion upon it took place. A Resolution of Canon BUTLER'S, 'That, in the opinion of this House, the dangers and difficulties besetting the whole subject of immorality are of so varied and complicated a nature, it is absolutely necessary to provide some definite Church Agency of men and women to counteract the evils likely to increase with every age of civilisation,' was also discussed at length, and, on being put, was carried, and the debate adjourned.

The House then rose.

UPPER HOUSE, JULY 21.

Their Lordships met, and immediately adjourned.

LOWER HOUSE, JULY 21.

BOARD OF MISSIONS.

The PROLOCUTOR read the resolution of the Upper House on the 19th instant.

Canon WILKINSON said he had drawn up some Resolutions which he would then move, viz.:—

'1. That this House gladly accepts the suggestion of the Upper House, that it should revert to the original constitution of the Board of Missions.

'2. That this House does not clearly understand whether the Upper House desires to adopt the original plan of July 7, 1870, or the modification of that plan as adopted by the Upper House on April 28, 1874, and by the Lower House on May 1, 1874.

'3. That inasmuch as it was apparently found impossible to carry out the expanded Scheme of April 28, 1874, this House, while ready to accept either plan, suggests that the original Scheme should now be adopted, and that the Board consist of:—1. The Archbishops and Bishops. 2. A number of Presbyters elected by Convocation, equal to the number of Episcopal members. 3. An equal number of Laymen, elected by the different Dioceses. 4. A number of Clergymen and Laymen elected by the Missionary Societies which might be willing to co-operate with the Board.

'4. That this House suggests that there be added to the Board, as originally constituted, a number of Metropolitans and other Bishops of the Colonial Church, acting in person or by their duly appointed Proctors.

'5. That this House suggests to the Upper House that it is desirable for the Board of Missions, so constituted, to act usually through a Committee appointed by itself.'

Canons GREGORY, HINDS HOWELL, and Archdeacon HESSEY having spoken on the first, it was carried unanimously; as also, after some discussion, was the second. An amendment on the third being put and negatived, it was passed together with the two remaining ones.

THE ALLEGED INCREASE OF IMMORALITY.

Canon BUTLER moved a series of Resolutions on this matter, all of which were carried unanimously, after considerable discussion. They were as follows:—

'That a Committee be appointed by Convocation to consider what would be the best agency or agencies to take this important work in hand.

'That, on the part of the State, there is an imperative need of the greater protection of children.'

And a third, which was to the effect that a measure should be passed rendering anybody guilty of a misdemeanour who should detain any female child, under 17, in a house of ill-fame.

It was resolved that copies of their Resolutions should be taken to the Upper House.

SERVICE FOR ROGATION DAYS.

The Report of the Committee on a proposed Form of Prayer for these Days was agreed to, and the House then rose.

UPPER HOUSE, JULY 22.

The House met this morning, the ARCHBISHOP presiding.

THE BOARD OF MISSIONS.

The PRESIDENT submitted a *gravamen* from the Lower House in

reference to the constitution of the above. After some discussion, the Bishop of LICHFIELD moved, and the Bishop of ST. ALBANS seconded a resolution, which was unanimously adopted, and was as follows:—

'That the House adheres to the schemes of Mission Boards settled on April 28, 1875, postponing for future consideration any modifications of the same, and requests His Grace the President to send a circular to the Bishops of the several Dioceses in the Province, desiring them to act on the Resolution of April 28, 1874.'

THE ALLEGED INCREASE OF IMMORALITY.

The PRESIDENT drew attention to the Resolution of the Lower House on the subject, and a Resolution was approved of, requesting the Bishop of London to lay the Resolution before a Committee of the House of Lords, then sitting on this subject.

ROGATION PRAYERS.

The Bishop of LONDON moved, and the Bishop of EXETER seconded, 'That the proposed Form of Prayer for Rogation Days be approved of.'

CASE OF THE REV. S. F. GREEN.

The Bishop of EXETER brought up the Report of the Committee appointed on July 20, which was unanimously adopted and sent down to the Lower House.

CITY CHURCHES.

The Bishop of LONDON thought their Lordships would agree with him that this was a matter which not only concerned the metropolis, but the country of which London was the metropolis. He proceeded to speak of the steps that had already been taken and attempted for the readjustment necessary to be made for the well-being of the Church and people. He thought there should be a Commission with sufficient power to deal with the whole question, and in order to form a scheme, it would be desirable to consider the position and condition of the churches as well as the population, and what churches could be spared without any detriment to the spiritual needs of the inhabitants.

The Bishop of ST. ALBANS said: The necessity for something to be done was so great and so urgent, that he trusted the Bishop would be able to indicate some measures which would be laid before Parliament without delay.

The PRESIDENT said that he was certain that their Lordships would be ready to assist the Bishop of London in obtaining a new Act; and after a little more discussion the subject dropped.

APPEALS FROM CHURCH SOCIETIES.

The Bishop of WINCHESTER said he had received addresses from several Church Societies, asking the Bishops to commend their work to the Church and faithful. The Bishop of GLOUCESTER and BRISTOL and the PRESIDENT both spoke, agreeing with the Bishop of Winchester, that local

efforts would be more efficacious than any general appeal by way of Pastoral Letter.

The subject then dropped.

SERVICE FOR SEAMEN.

The Service sent up from the Lower House was approved.

The House then adjourned till August 9.

LOWER HOUSE, JULY 22.

CHURCH PATRONAGE.

Canon POWNALL moved that the Committee in Matters Parliamentary be instructed to consider and report on the present aspect of Church Patronage, with special reference to Mr. Stanhope's Bill. This was seconded by Prebendary Salmon, and carried, the mover and seconder being added to the Committee.

THE EDUCATION ACTS.

Canon HOPKINS moved the consideration of the Report of the Committee appointed in July 1880 on this subject, which was carried.

Canon HOPKINS then moved: 'That His Grace the President be respectfully requested to take such steps as he may think most proper to secure the appointment of a Royal Commission to review the whole field of elementary education in this country, to report upon the regulations now enforced by the Education Department, and to inquire generally into the working of the Education Acts of 1870, 1873, 1876, and 1880, and particularly as regards the effect upon denominational schools.' Canons Jeffreys, Gregory, and Norris all supported the Resolution, which on being put, was carried unanimously. It was resolved to send copies of the Report to the President and Vice-President of the Council, and to the Upper House.

The House was then prorogued till August 9.

THE CONVOCATION OF YORK.

CONVOCATION met on Tuesday morning, April 26, at the Chapter House, York, the ARCHBISHOP presiding, and there being also present the Bishops of Durham, Carlisle, Manchester, Sodor and Man, and Liverpool, and a very large number of the Lower House.

THE ROYAL COMMISSION.

The PRESIDENT said he intended to defer the remarks he had intended to make on this subject till the motion of which Archdeacon Hamilton had given notice was before the Synod.

THE ORNAMENTS RUBRIC.

The Bishop of MANCHESTER moved the following Resolution:—'That in view of the doubtfulness attaching to any and all the interpreta-

tions of the Rubric relating to the Ornaments of the Church and of the Ministers thereof as it now stands in the book of Common Prayer, and of the frequent litigation that has ensued thereupon, it is, in the opinion of this Convocation expedient that the said Rubric be expunged, and that, whether by Rubric or Canon, as shall seem best, a clear and distinct rule in this matter be established, conformable to the usage which for the last two hundred years hath prevailed in the Church of England."

He spoke of the origin of the Rubric and of the interpretation that ought, in his opinion, to be put upon it, and concluded an eloquent address by saying that he should be sorry in any way to be thought a partisan, but he should not be true to his convictions if he did not put his case before them with all the force that it deserved and would admit of. He stated the facts as they were, and therefore he thought they ought to say what the Rubric ought to mean in the present necessity.

The Dean of CHESTER seconded the motion, and said the ambiguity of the Ornaments Rubric was patent from the fact that men of equal ability took entirely different views of its meaning. He earnestly hoped the Bishop of Manchester's resolution would be carried.

The Bishop of DURHAM proposed the omission of the concluding words of the Resolution, commencing with 'conformable.' He felt bound to agree to certain points in the motion, and he accepted a great number of the arguments by which it had been supported.

The Dean of YORK said he did not see any reason for the policy which was now proposed to be adopted. It was a valuable contribution to the discussion to find the Bishop of Manchester declaring that the Ornaments Rubric was ambiguous, for the line hitherto taken was to say that its meaning was perfectly clear.

The Bishop of CARLISLE should vote for the Resolution, but not with any great hope that it would have any valuable effect.

Canon HORNBY opposed the motion, as did Archdeacon HAMILTON and the Rev. GEORGE BODY.

The Bishop of LIVERPOOL supported the motion in its integrity. He believed that the life or death of the Church of England was a crisis that was not very far off, and that it depended entirely on what was done with this unhappy Rubric whether it lived or died.

The Dean of MANCHESTER said it should always be remembered that the question was not one to expunge the Rubrics, but the Ritualists—the very men who were doing the best work in the Church of England at the present moment.

Canon SIMMONS and Canon EDEN having spoken,

The PRESIDENT said the Dean of York had exhorted the Bishops not to govern by decisions of Courts of Law or Acts of Parliament, but by some grand principle of toleration that embraced every one. He did not see how that could be done. It seemed to him that the time was coming for a great conflict between science and religion all over the world, and he was surprised more attention was not given to these things. His belief was that whilst they were discussing the size, shape, and colour of these vestments, a great host was gathering around them. Instead of fighting over points of Ritual, he would have them present an united front as one great Church.

After some further discussion, leave was given to the Bishop of Manchester to withdraw the concluding part of the Resolution. The remainder

was then put to the two Houses, and adopted by their Lordships unanimously, but rejected by the Clergy by 28 to 26.

WEDNESDAY, APRIL 27.

After presentation of some petitions, the House proceeded to discuss

MR. ALBERT GREY'S BILL.

The PRESIDENT said, on the previous evening Canon Grey had moved, and Archdeacon Hamilton had seconded, a Resolution having reference to this Bill. He suggested a slight alteration in the wording of it, which Canon Grey assented to.

The Bishop of MANCHESTER said, notwithstanding the alteration, he had an amendment to propose, the object of which was simply to tone down the somewhat stern language of condemnation in which the Resolution still spoke of the Bill. This the Bishop of CARLISLE seconded. Archdeacon PREST then moved, and Canon WARE seconded, another amendment, and after some further discussion, the Bishop of Manchester withdrew his amendment, and the amendment of Archdeacon Prest was put and agreed to unanimously. It was as follows:—'That this Convocation, fully acknowledging and appreciating the co-operation of the Laity, is of opinion that the Church Boards Bills introduced by Mr. Albert Grey would, in its present form, tend to embarrass the work of the Church, by placing the control of parochial affairs in the hands of parishioners who might have no real interest in the spiritual welfare of the Church.'

THE OPIUM TRAFFIC.

This subject was introduced by Dean HOWSON, who moved the following Resolution:—'That in the opinion of this House, the opium trade, as now carried on between India and China, is opposed alike to Christian and international morality, is instrumental in effecting the physical and moral degradation of multitudes of Chinese, and is a hindrance both to legitimate commerce and to the spread of Christianity.' He said it was incumbent on them to take cognizance of great public questions in which morality was involved, questions affecting the prospects of mankind, the honour of our country, and the diffusion of Christianity.

Canon JACKSON seconded the resolution; and the Bishop of CARLISLE moved, and the Rev. W. D. J. STRATON seconded, an amendment modifying the Resolution. Bishop KELLY, Archdeacon ANSON, and Canon LONG having spoken in favour of the Resolution, it was put and carried.

THE ROYAL COMMISSION.

Archdeacon HAMILTON moved the following resolution:—'That His Grace the President be prayed to direct the appointment of a Committee 'to consider the constitutional relations between the authorities ecclesiastical and civil in this Church and realm, and the best methods whereby common action may be taken by them in matters affecting the Church,' with power to meet and consult a similar Committee already

appointed by the Convocation of the Province of Canterbury.' This was seconded by the Dean of MANCHESTER, and supported by the PRESIDENT, Canon HORNBY, and the Rev. G. BODY, and unanimously agreed to.

THE CATHEDRALS.

Canon PRESCOTT moved, and the Dean of CHESTER seconded a motion 'That the President be prayed to direct the appointment of a Committee on Cathedrals and their Reform;' and after speeches in favour of the motion by the PRESIDENT, the Bishop of CARLISLE, the Dean of YORK, and Archdeacon HEY, the Resolution was unanimously agreed to.

THE EXTENSION OF THE DIACONATE.

Archdeacon BOYD (for Archdeacon Cust) moved, and Canon Jackson seconded, a Resolution: 'That the President be prayed to direct the appointment of a Joint Committee of the two Houses to consider the subject of an Extension of the Diaconate, and to report thereon.' This was agreed to with one dissentient.

THE PROSECUTIONS.

The PRESIDENT said: The Lower House was about to be asked to consider a Resolution to be brought forward by the Dean of York, appealing to the Upper House to discourage Prosecutions concerning matters of Ritual.

The members of the Upper House having withdrawn,

The Dean of YORK then moved:—'That this Lower House of the Convocation of York respectfully appeals to the Bishops of the Northern Province to discourage, as far as may be, proceedings in Courts of Law concerning matters of Ritual.' This was seconded by Canon OWEN, and supported by Mr. BODY.—Archdeacon PREST could not support the motion, and Archdeacon HEY moved the previous question, which, on being put, was carried by 21 to 20.

The House then adjourned.

THE CHURCH CONGRESS AT NEWCASTLE-ON-TYNE.

EXCEPTIONAL interest attached to the Church Congress held at Newcastle in October 1881, inasmuch as it marked the majority of its institution. The first meeting was held at Cambridge in 1861, since which date meetings have taken place yearly at important towns in one or other of the English dioceses, as well as at Dublin in 1868 and at Swansea in 1879. After twenty-one years of these meetings it is natural to look at results, to consider the condition of the Church to-day, and to compare it with its condition at the date of the first Congress. Such a survey cannot but be satisfactory to those who inaugurated the holding of the Congress. With this inauguration, it may be said, two names should ever be associated—those of Archdeacon Emery, the still energetic permanent Secretary, and the late Rev. W. J. Beamont, of Trinity College, Cambridge. The idea of an annual gathering of Churchmen at which papers should be read and discussion carried on is said to have been suggested by the meetings of the British Association; it being fairly argued that if science could profit so largely as it had done by organisation, religion might reap equal if not greater advantages. There were not a few, however, who ridiculed the notion and prophesied that nothing but evil results would attend upon it. All such prophecies, it is needless to say, have been falsified. Yet even the most sanguine among the originators of the Congress could not have anticipated, when they held their first meeting at Cambridge, the results which have now been attained. Indeed, the President of the Newcastle Congress stated that he should 'have treated it as the wildest romance—a very dream of dreams—if anyone had then prophesied that two decades later the modest assemblage of that day would have grown into such vast dimensions.' Oxford had the honour of holding the second Congress and Manchester the third, and it was at this meeting that the proposal that the Congress should be held in the autumn of each year was first acted upon, the result being a much increased attendance. Since that date the meetings have

invariably been held in the autumn. In 1867 the meeting was held at Wolverhampton. It was in this year that the Pan-Anglican Synod assembled at Lambeth, and many of the Prelates from the Colonies and America attending the Synod took part in the proceedings of the Congress. In 1877 the Congress was held at Croydon, under the presidency of the Archbishop of Canterbury, when 5,000 persons attended—the largest number ever known.

The Congress at Newcastle was inaugurated on Tuesday, October 4, by a service in the parish church of St. Nicholas. The municipal authorities assembled in the Town Hall, whence they proceeded in procession, accompanied by the Archbishop of York, the Bishops, and other clerical dignitaries attending the Congress, in reverse order of seniority, to the church, where a sermon was preached by the Bishop of Manchester from Eph. iii. 8–12. The Bishop used the text of the Revised Version, taking for his principal theme three of the Apostle St. Paul's notes of the church—three only, as he said,—but the three chief, the three most truly fundamental, viz. love, unity, and the true function of the Christian ministry. At the end of his sermon he referred to the new see of Newcastle, and to the record of the first planting of the Christian Church in Northumberland in the days of King Oswald, telling the stories of St. Aidan and St. Cuthbert, the two famous Bishops, who took their title, however, not from Newcastle, but from Lindisfarne.

Following the rule that has obtained for some years, the President of the Congress was the Bishop of the Diocese, and the Congress was fortunate in having as its chairman on this its twenty-first anniversary a man of such varied culture and great personal popularity as Dr. Lightfoot.

At two o'clock, when the Congress was opened in the Town Hall, the hall was so crowded that it was at once arranged to hold an overflow meeting at the Section Room in the Lecture Hall of the Literary and Philosophical Society, the President consenting to repeat his Address there.

The Mayor having welcomed the President and members of the Congress to the town—incidentally mentioning that he as a Nonconformist, and on behalf of a large number of Nonconformists offered them his fraternal congratulations and best wishes,—the President replied. He thanked the Mayor for the hearty welcome, and alluding to the fact of his being a Nonconformist, and to the words of greeting he had spoken on behalf of the Nonconformist body, said it was a matter of gratification and a source of strength to the Congress to know that it had the sympathy and good wishes and (might he hope?) the prayers of others besides members of the Church of England.

TUESDAY, OCTOBER 4.

Hour	Subjects in Large Hall	Readers and Speakers	Subjects in Section Room	Readers and Speakers
2 P.M.	The President's Address			
2.30 to 5 P.M.	The relation of the Church to Churches in communion with her in— (*a*) Scotland (*b*) Ireland (*c*) America and the Colonies	(*a*) Bishop of Argyll (*b*) Bishop of Meath (*c*) Bishop Mitchinson Rev. Prof. Dowden Mr. John ffolliott Rev. Dr. Nevin Archdeacon of Grahamstown		
7 to 10 P.M.	The duty of the Church in respect of the prevalence of— (*a*) Secularism (*b*) Spiritualism	(*a*) Archbishop of York (*a*) Rev. Harry Jones (*b*) Rev. Dr. Thornton Rev. R. T. Davidson Mr. W. R. Browne Rev. Canon B. Wilberforce Mr. Cumberland Rev. H. C. Shuttleworth Rev. R. A. Hatchard Rev. C. L. Engström Dr. Eastwood Mr. Stephen Bourne	The organisation and development of lay work in connection with the Church— (*a*) That of men (*b*) That of women	(*a*) Mr. G. A. Spottiswoode (*b*) Rev. G. F. Prescott Rev. J. F. Kitto Rev. E. A. Hillyard Rev. D. B. Hankin Rev. J. C. Cole Com. Dawson Mr. H. C. Richards Archdeacon Emery Mr. Alfred Sargant Rev. Rowland Ellis Rev. R. F. Herring Mr. Charles Powell Rev. Frederick Lawrence

WEDNESDAY, OCTOBER 5.

Hour	Subjects in Large Hall	Readers and Speakers	Subjects in Section Room	Readers and Speakers
10 A.M. to 1 P.M.	The limits within which variations of ritual may be permitted	Dean of Durham Archdeacon of Warrington Earl Nelson Dean of Chester Rev. B. Compton Rev. P. G. Medd Bishop Perry Mr. Beresford Hope, M.P. Bishop of Bedford Rev. Harry Jones Rev. Dr. Bardsley Rev. Malcolm MacColl Rev. Canon Hoare The President	The adaptation of the parochial system and of public worship to the requirements of (*a*) Towns (*b*) Rural districts	Sir R. A. Cross, M.P. Rev. J J Hannah Archdeacon of Craven Rev. R. W. Randall Rev. Canon Hole Archdeacon Blunt Rev. Milburn Blakiston Rev. J. F. Kitto Rev. E. Jacob Rev. W. H. Langhorne Rev. T. Buckler Rev. J. F. M. Callan Rev. T. W Molesworth Rev. J. H. D. Cochrane Mr. G. Howard Wright
2.30 to 5 P.M.	The special conditions which affect the work of the Church in the diocese of Durham— (*a*) In seaports (*b*) In mining districts (*c*) In rural districts	(*a*) Com. Dawson, R.N. (*b*) Mr. James Gilchrist (*c*) Archdeacon of Lindisfarne Mr. E. J. Mather Rev. W. A. Scott Rev. James Henderson Mr. George Spencer Rev. J. T. Norton Sir Charles Trevelyan Rev. T. G. Morgan Mr. Howard Wright Rev. W. Mayor	The responsibility of the Church as regards the opium traffic with China	Rev. A. E. Moule Mr. James Cropper, M.P. Rev. H. Scott-Holland Sir Bartle Frere Professor Beale Rev. John Sheepshanks Rev. John Scarth Rev. Dr. Gritton Rev. W. Hutchinson Bishop of Victoria

WEDNESDAY, OCTOBER 5—continued.

Hour.	Subjects in Large Hall	Readers and Speakers	Subjects in Section Room	Readers and Speakers
7 to 10 P.M.	The connection between Church and State— (*a*) What we gain by it (*b*) What we lose by it	Bishop of Carlisle Dean of Manchester Rev. Joseph Bardsley Rev. M. MacColl Rev. T. J. Lawrence Bishop Mitchinson Rev. W. Hay Aitken Mr. J. G. Talbot, M.P. Hon. and Rev. W. H. Fremantle Rev. Dr. Alfred T. Lee Mr. T. Layman Mr. H. Byron Reed	The relation of the Church to the social movements of the day with reference to Trades Unions and Co-operation and to the local administration of the Licensing Laws	Rev. John Oakley Rev. C. W. Stubbs Rev. S. A. Barnett Mr. R. K. Ellis Mr. R. C. Browne Rev. Canon Liddell Rev. J. C. Cole Mr. J. Cropper, M.P. Rev. R. C. Billing Mr. Stephen Bourne Rev. W. Hooper Rev. J. Bailey Bishop of Manchester

THURSDAY, OCTOBER 6.

10 to 1 P.M.	The Ecclesiastical Courts—the principles on which they should be constituted, and the methods by which their decisions can be made more effectual	Hon. and Rev. W. H. Fremantle Chancellor of Diocese, Q.C. Hon. C. L. Wood Sir William Worsley Mr. Denny Urlin Mr. Lewis Dibdin Rev. E. Miller Bishop of Liverpool Rev. R. T. Davidson Rev. Dr. Hayman Archdeacon Emery	The temperance work of the Church, especially in relation to its parochial organisation	Rev. J. Ingham Brooke Canon Ellison Mr. Edward Laurence Rev. Dr. Valpy French Captain Graves Rev. G. Everard Rev. W. Barker Dean of Ripon Archdeacon Bardsley Mr. Carr Ellison Rev. W. Robinson Mr. Alfred Sargant Rev. Canon Liddell

2.30 to 5 P.M.	The principles of the English Reformation as bearing on questions of the present day	Rev. Dr. Boultbee Mr. James Parker Rev. Ll. Davies Rev. Professor Wace Rev. Canon Dixon Rev. Dr. Blakeney Canon Knox-Little Rev. Preb. Cadman Rev. Dr. Hayman Rev. George Body	The proper attitude of the Church towards the question of Sunday observance	Rev. Dr. Gritton Rev. H. R. Haweis Rev. B. Lambert Rev. R. C. Billing Rev. H. C. Shuttleworth Bishop Perry Rev. T. O. Marshall Com. Dawson, R.N. Rev. Francis Moran Mr. L. Browne Rev. C. R. Lloyd Engström Rev. R. W. Randall Rev. W. F. Wilberforce Rev. H. Fawcett Dr. Nevin Rev. J. F. Kitto
7 to 10 P.M.	The modes in which religious life and thought may be influenced by art— (*a*) Architecture (*b*) Music (*c*) Painting	(*a*) Mr. G. F. Bodley (*b*) Prof. W. H. Monk (*c*) Mr. T. Gambier-Parry Mr. Beresford-Hope, M.P. Rev. E. H. Bickersteth Rev. Precentor Rogers Rev. F. F. Goe Rev. Canon Venables Rev. Thos. Barker Mr. Wm. Rea Rev. R. W. Randall	The first decade of the Elementary Education Act—its results and lessons	Canon Gregory Archdeacon of Durham Mr. T. E. Heller Mr. F. S. Powell Mr. A. Mills Rev. W. Carr Mr. Stanley Leighton, M.P. Rev. Hy. Martin Mr. H. C. Richards Hon. and Rev. W. H. Fremantle Mr. Byron Reed Rev. Edw. Miller Rev. T. J. Lawrence Rev. Thos. Carr Rev. J. J. Hannah Bishop of Moosonee

FRIDAY, OCTOBER 7.

Hour	Subjects in Large Hall	Readers and Speakers	Subjects in Section Room	Readers and Speakers
10 A.M. to 1 P.M.	The helps and hindrances to the spiritual life which arise from the religious and secular activities of the day	Bishop of Bedford Canon Hoare Rev. G. Body Canon Knox-Little Mr. J. Talbot, M.P. Vicar of Newcastle Sir Wm. Worsley Bishop of Durham		
2.30 to 5 P.M.	The Church's care for the young in respect of— (*a*) Baptism, Confirmation, and Holy Communion (*b*) The organisation of Friendly Societies for young men and women	(*a*) Rev. R. W. Appleton (*b*) Mrs. Philip Papillon Mr. F. B. Money-Coutts Mr. Eugene Stock Rev. H. C. Shuttleworth Rev. R. B. Ransford Rev. S. E. Perry Mr. H. C. Richards Rev. Edgar Jacob Rev. J. F. Kitto Rev. R. W. Randall	The claims of the Revised Version of the New Testament to general acceptance	Archdeacon of Oxford Prof. Plumptre Rev. Dr. Sanday Canon Evans Dean of Chester Rev. E. Miller Rev. J. A. Ross Rev. J. T. Bateman Bishop of Durham
7 to 10 P.M.	Conversazione			

The subjects discussed were eighteen in all. The limit for each discussion was three hours. Twenty minutes was allowed for each reader of a paper, and fifteen minutes for each speaker. Almost every subject affecting the Church, its work and welfare, was discussed. Of these perhaps those relating to the 'Limits within which variations of Ritual may be permitted,' 'The Connection between Church and State,' and 'The Principles of the English Reformation as bearing on Questions of the Day,' were the most important, as going to the root of all the ecclesiastical controversies of the present period.

The PRESIDENT commenced his inaugural address by offering, as Bishop of the diocese, on behalf of himself and also of the clergy and laity of the diocese, a hearty welcome to all those who had come to the Congress. This, he said, was the twenty-first anniversary of the Church Congress, and it must be a sincere gratification to those (many of whom he was glad to see present), whose names occupied a prominent place in the report of the first Church Congress, to see the weakly infant which they had nursed through its childish ailments with so much care grown up into the sturdy manhood of to-day. He proceeded to say in reference to the report of the first Congress that it was eminently suggestive as read by the light of twenty years' experience. It enshrined side by side controversies dead and living, and embodied hopes and fears alike unfulfilled—fears that are fears no more, and hopes that remain hopes still—giving as an instance of the former the question of church-rates, a then burning question of the day, but one now dead and buried past recall; and as an instance o the latter, the question of the Increase of the Episcopate as one of living and lively interest, never more lively than at the present moment, nowhere more lively than in that large overgrown northern Diocese. 'This year,' said the President, 'is full of significance for those who have eyes to see and ears to hear,' and he asked them to look at the synchronisms which it offered, and as one he referred to the centenary of the late George Stephenson recently celebrated in that town, and pointed out how the spread of railways had altered the conditions of life, and had affected, among other things, the parochial system. As another he referred to the jubilee meeting of the British Association for the Advancement of Science recently celebrated at York, and summed up the achievements of the past century in these words: 'Untrodden fields have been opened out, fresh sciences created, a whole world of fact and theory discovered, of which men had hardly a suspicion at the beginning of this period.' 'In this commemoration,' he continued, 'we are reminded of the revolution in the intellectual world which has taken place in our own time, as in the other our attention was directed to the revolution in the social and industrial world. These truths one should endeavour to understand and to absorb. They are our proper heritage as Christians. They will add breadth and strength and depth to our theology.' To a third synchronism, not less suggestive than the former, though in a different

way, the President called attention; to 'the echoes still lingering in our ears of a great Œcumenical Conference,' and remarked that when we remembered that Methodism dated only a century and a half ago, and when we reflected that it was the offspring of our own Church and nation, we had food enough for many anxious questionings, regrets for the past, warnings for the future, lessons of organisation, of sympathy, and of adaptation.

'If,' said the President, 'our time of meeting is exceptional, the place is not less so. No other diocese can boast four considerable tidal rivers with their accompaniments of ship-building, &c. No other diocese contains so large an underground population, and no other diocese can show such extensive parishes. Moreover, having a long stretch of boundary on the Scottish border, it receives a large overflow from Presbyterianism. The sturdy majority of the Congress is fitly celebrated in a place where it is surrounded with the hardest problems which can tax the energy and the resources of our Church.' Finally, alluding to the objections raised against the holding of Congresses on the ground that they carried no practical measures but ended in talk, the Bishop said, 'I do not believe that they end in talk. I am confident that they stimulate both individual and collective action. I feel sure they are largely instrumental in forming opinion. These seem to me to be not unimportant results.' Having addressed a few words to the readers, speakers, and hearers, as to the manner of conducting the discussion, he called upon all present to say with him the Apostles' Creed, 'as the symbol of unity and the pledge of peace.'

On the conclusion of the Address the President left, to re-deliver it in the Section Room, and during his absence the Archbishop of York took the chair, when the first subject for discussion was proceeded with, viz., 'The Relation of the Church of England to Churches in Communion with her in Scotland, Ireland, America, and the Colonies.'

The Bishop of ARGYLL and the ISLES read a paper on the Episcopal Church of Scotland. He said the two Churches were neither separate and distinct, as some say, nor absolutely identical as say others, and, tracing the history of the Episcopal Church from the mediæval ante-Reformation period to the consecration of four Bishops for the Scottish Church in Westminster Abbey in 1661, he stated that from that time the succession had never been interrupted. A Church which had twice renewed the succession of its Episcopate from England, and which required from its Priests and Deacons at Ordination subscription to the Thirty-nine Articles, must be in very close relation to the Church of England—close yet almost undefinable. Unlike the Irish and Colonial Church, the former of which was until recently united with, and the latter of which is the distinct offspring of, the English Church, the Scottish Church is, he argued, an absolutely free and independent sister Church. As an illustration of this he mentioned that when consecrated Bishop he did not resign his English benefice at once, and attended episcopal and archidiaconal visitations in England

as vicar, and at the same time exercised his authority and performed the duties of a Scotch Bishop in a Scotch Diocese. This fairly exemplified the relative position of the two Churches, their almost perfect identity of doctrine, discipline, and ritual, and their perfect independence as regards internal organisation and external authority.

The Bishop of MEATH followed with a paper on the Episcopal Church of Ireland, and to the question—What is the relation of that Church to that of England? he said he would answer briefly. She is a sister—a sister in the fullest sense of the term, a sister, moreover, in a degree of nearness offered by no other Church in Christendom; and after defining his views of the meaning of the word 'sister' in the church-relationship sense, he asked, Can the Church of Ireland claim to be a sister of the Church of England? and quoted from a sermon of the Bishop of Lincoln the following words as his answer: 'The Churches of Great Britain and Ireland were united as sisters in Christ. Both had a native episcopate and clergy whose orders were derived through apostolic men from Christ himself. Both these Churches professed the same faith. Both were independent and free.'

Bishop MITCHINSON read a paper on the relation of the Church of England to the Episcopal Churches in America and the Colonies. Of the American Church he could say but little, having never visited the Western Continent, but he comprehended the status which that Church claimed to hold to be that of an independent branch of the great Church Catholic in communion with the Church of England. Of the Colonial Church he said its relation to the Church of England is not so easy to enunciate because it appeared to be in a transition state, which he classified as Palæozoic, Mesozoic, and Neozoic. The Palæozoic period being when the theory was: a number of English dioceses scattered promiscuously over the Colonies owning obedience to the See of Canterbury; the Mesozoic—the transition period—brought about in consequence of the Colenso-Gray judgment, when the Crown resolved to issue no more Letters Patent; the Neozoic period would be that when all Colonial dioceses were grouped together into provinces. Its problem would be the maintenance of organic and visible unity with the mother Church and with each other, with full liberty of action in reference to local exigencies.

The Rev. Professor DOWDEN, speaking of the Episcopal Church in Scotland, said that of their seven Bishops five were priests in English orders, and of their whole clergy no fewer than two-thirds were in the same position.

Mr. JOHN FFOLLIOTT, speaking of the Irish Church Act, said that by that Act the Irish Church became an independent Church, legally separated from the Church of England; but that no Act of Parliament could erase history or destroy the influences of the past or the old affections that had grown up century after century.

The Rev. Dr. NEVIN discussed the subject from the American point of view, and in the course of his remarks said, 'to the Church of Christ in England the Church in America stood in a very deep, loving,

and inseparable relation, as members of the one undying body of Christ.'

The Archdeacon of GRAHAMSTOWN made a few remarks on the legal aspect of the question, after which the Congress adjourned.

The Congress met again in the Town Hall at seven o'clock, the Bishop of DURHAM in the chair. The subject for discussion was 'The duty of the Church in respect to the prevalence of (*a*) Secularism and (*b*) Spiritualism.'

The Archbishop of YORK commenced the discussion by reading a paper upon 'Secularism.' Its principles are, he said, according to its most representative interpreter, 'Atheistic, Republican, and Malthusian,' the practical rendering of which would be, 'No God, no King, and, at least for the present, as few people as possible.' Secularism, said the Archbishop, aims at the overthrow of all belief in God and in a future state, and at such a modification of all political and social arrangements as may be required for the production of an era of general enjoyment called by one writer 'universal beatitude.' 'If,' said the Archbishop, 'human nature has wanted religion and used it even before it reached the rudiments of civilisation, what do you propose to do, O brave Secularist, to alter the organisation and to remake human nature, so that it shall never be subject to recurrent fits of that need of religion which has certainly characterised all the past?' All the races, from the poor Australian with his potent spirits peopling the country and menacing from the stormy heavens, up to the European nations, cry aloud that some Divine Power exists. With such a state of human nature, asked the Archbishop, what will the Secularist do? 'Refute it by argument? That has been done continually. Banter it out of the world? Voltaire has tried that for you. Arguments are words and breath, sneers are but mental grimaces. Both are forgotten with wonderful rapidity. And the great human race, travailing and groaning under a mighty task, cries out: "There is a God."' How should the Church regard Secularism? inquired the Archbishop. It should see its true proportions as one more of those gospels of humanity of which this country has seen so many. When Atheism is openly taught, such efforts as those of the Christian Evidence Society are almost indispensable. The vast promises of Secularism make it acceptable to the less informed class, who, knowing little of the means to refute fallacies, feel deeply the pressure of their suffering condition, and are ready to join hands with any guide who will only promise to deliver them. Our care for our people should be more active; our power of dealing with such subjects should be cultivated that we may help them. 'If any man will come after me let him deny himself and take up his cross and follow me.' With the same human nature, the same words forcibly uttered and confirmed by example, will still be mighty to stir and to save.

The Rev. HARRY JONES also read a paper on the same subject. The duty of the Church, he said, may be seen in the duty of the indi-

vidual Churchman towards a Secularist acquaintance: not to taunt him, when reviled to revile not again, but to try to help him towards a larger, more Catholic, and philosophic mode.

The Rev. Dr. R. THORNTON read a paper on Spiritualism, and said that there was much in the teaching of spiritualists with which the Church could cordially agree. In a very exhaustive manner he dealt with the different phases of Spiritualism, and said the Church's duty was to guard carefully against rash argumentative assertions and obstinate ignoring of facts, lest haply we denied through imperfect knowledge something that might be after all a law in God's creation. 'Let us,' he said, 'simply show that phenomena which we cannot now fully explain, need not necessarily be referred to the agency of spirits good, bad, or indifferent, but may be manifestations of some hitherto unsuspected human force. But let us remember that we hold our Revelation as final, and cannot for a moment listen to the claims of another.'

The Rev. RANDALL DAVIDSON spoke of the secular teaching of the day by the two great secularist societies, and their papers, which put forth views directly opposed to an intelligent Christianity.

Mr. W. R. BROWNE said that the subject of Spiritualism was beyond the province of the Church. He reminded his hearers that the Church was founded on the belief of supernatural events having occurred at least 2,000 years ago; therefore it would not do for them to say in the next breath that these things were impossible because they were supernatural.

Canon B. WILBERFORCE summed up an able speech on Spiritualism by placing before the meeting five subjects for consideration as to the attitude the Clergy should take towards Spiritualists, the fifth and last being to show that in the Christian religion rightly understood is to be found all and more than all of important truth than ever spirit has ever taught from the beginning of the world.

Mr. CUMBERLAND described some amusing scenes he had had with so-called spiritualists.

The Rev. H. C. SHUTTLEWORTH spoke of the work the Guild of St. Matthew had done amongst Secularists, and of its success. They might say of Secularism, 'What is true is not new, and what is new is not true.'

The Rev. R. A. HATCHARD said that it was the bounden duty of the clergy and laity of the Church to provide an antidote for the most unblushing statements of the Secularists to people who did not know better.

The Rev. C. L. ENGSTRÖM spoke of the work of the Christian Evidence Society.

Dr. EASTWOOD and Mr. STEPHEN BOURNE also spoke, and the debate closed.

In the evening at the same hour a discussion took place in the Section Room 'On the Organisation and Development of Lay Work in

connection with the Church;' (*a*) that of men, (*b*) that of women. Dean Howson presided.

Mr. G. A. Spottiswoode, speaking of the lay work of men, suggested that the formation of any scheme of lay work should rest with the Bishop of each diocese, that the Bishop should form an ideal of it in his own mind, and carry it out by directing the various organs to fulfil their proper functions. He suggested also that the names of those already working in their several parishes should be obtained, and that a letter of god-speed in their work should be given to them. This would supply them with a kind of commission from the Church and instil into their ministrations power and vitality hitherto wanting. He advocated that in each Archdeaconry, Rural Deanery, and Parish there should be a recruiting office. The Clergy must welcome the laymen, and let them feel that their help is real and helpful, and not merely tolerated.

The Rev. G. F. Prescott followed with a paper on the same subject as connected with women. Several classes of female workers he said were now in existence: (1) Bible women, (2) Parochial mission women, (3) Anglican Sisters of Mercy, and (4) Deaconesses—for the recognition and general adoption of which latter class he pleaded. He defined what a deaconess should be, and traced her historical descent.

The Rev. J. F. Kitto addressed himself to parochial organisation, which he said should be comprehensive enough to embrace every variety of work and to include workers of all ages, stations, and capacities. He hoped that no one in these days supposed that this was the work of the Clergy alone.

The Rev. E. A. Hillyard spoke in favour of female lay workers being associated together as a sisterhood under the supervision of the Bishop and under his episcopal visitation.

The Rev. D. B. Hankin said the Clergy alone were utterly unable to cope with the spiritual destitution around them,

The Rev. J. C. Cole advocated an itinerant ministry of laymen.

Commander Dawson, R.N., pointed out that Mr. Spottiswoode had omitted to mention that while there were 3,500 members of the London Diocesan Lay Helpers Association, 440 were lay readers. Ten times the number would not be enough.

Mr. H. C. Richards also spoke in favour of lay agencies outside the parochial system.

Archdeacon Emery said that the Bishop of Bedford had found out that the old Prayer Book Services were not sufficient for the poor people in the east of London, and he had employed laymen to labour in that district, and what was being done there was wanted all over the country.

Mr. Alfred Sargant spoke of the good that had resulted from training men from the lowest ranks for spiritual employment, men who could go amongst their companions in factories, public places, and often at street corners.

The Rev. Rowland Ellis asked why they could not have bands of

men going into the lanes and byeways, and bringing into the Church the godless, the erring, and the strayed, and by loving words compelling them to come in.

The Rev. R. F. HERRING spoke in favour of securing lay helpers for work in hospitals, mission houses, and workmen's institutions.

Mr. CHARLES POWELL said that when the Church was fast asleep the Dissenters were wide awake, and they provided by lay agency spiritual food for the poor of the land.

The Rev. Mr. OSBORNE said he did not see why there should not be laymen qualified to conduct a simple service in the parish church when the clergyman was ill, away, or in a case of emergency.

The Rev. FRED. LAWRENCE also spoke, and the proceedings closed.

WEDNESDAY, OCTOBER 5.

The business of the Congress was resumed in the Town Hall and Section Room at ten o'clock, the Bishop of DURHAM again presiding at the Town Hall, and the Archdeacon of LINDISFARNE in the Section Room.

In the Town Hall the discussion was upon 'The limits within which variations of Ritual may be permitted.'

The Dean of DURHAM (Dr. LAKE) read a paper in which he said that he supposed the general feeling of devout members of the Church of England would, until lately, have been opposed to the idea of attaching any great importance to the question of Ritual. Admitting it to be true that the paramount objects of religion were personal holiness and morality, it was no less true that the convictions of religious men expressed themselves in their public worship, and were assisted by it, and that the character of worship had always had a great influence, and had at once influenced and indicated the character of religion. One type of religious mind is most affected by a simple, another by an elaborate and even dramatic form of worship. This being so, it becomes a most interesting question what scope may be allowed to variety of ritual within one and the same Church. The Dean believed it was consonant to the best ages of Christianity to allow, nay to encourage, a very large amount of freedom in the ritual of public worship. He believed beauty, and richness, and a very large variety in religious services to be both good in themselves and required by the cultivation of the times; and allowing that they had their dangers, who can doubt, he asked, but that the feelings of many thousands of devout worshippers are much helped by variety, by beauty, and by richness of service? From most forms of ritual, he said, very little was to be apprehended. In churches where the congregations approved, he desired to see a distinct vestment used for the Holy Eucharist.

The Archdeacon of WARRINGTON admitted some variation of ritual must be allowed. The special form in which the variation of

ritual now confronts the Church is not, he said, the eastward position, the two lights, or the Eucharistic vestments, but that the ritual of Edward VI.'s first Book should be authoritatively sanctioned; and the revival of such a ritual as that means, said the speaker, according to Dr. Burgon, something undistinguishable from the Roman Mass. He concluded his remarks by saying, let those who desire an increased liberty of ritual prominently avow their attachment to the 'Reformation' principles.

Earl NELSON said the acceptance of the Ornaments Rubric in its plain grammatical and historical sense as the limit of our ritual observance was, he was convinced, the only practical solution of present difficulties.

The Dean of CHESTER remarked that at their Ordination the Clergy formally subscribed that 'in public prayer and in the administration of the Sacraments they would use the form prescribed by the book of 1662, and none other.' That was what they pledged themselves to do at the most solemn hour of their lives.

The Rev. BERDMORE COMPTON said the study of ritual was advancing rapidly. He thought those who wished for ritual would find ample room within the existing law.

The Rev. P. G. MEDD thought the question was one as to the latitude necessary to be given to churches in the town and in the country. Town people had more choice; but in the country they had no option, and clergymen often made a mistake by changing the character of the services of their predecessor. The parish priest should have the greatest latitude to conduct the services according to the circumstances in which he was placed.

Bishop PERRY, alluding to the doctrine concerning the Sacrament of the Lord's Supper taught by some clergymen, said they were not content with this, but set it forth by a peculiar ritual which had been pronounced to be illegal.

Mr. BERESFORD HOPE thought if they could only get some interpretation of the Ridsdale judgment which would settle the burning question, and make its interpretation a question on which very little would turn, then they might have peace.

The Bishop of BEDFORD held that we must aim at a reverent, grave, and solemn ritual, rather than one which would always be making the people ask, 'What does this mean?'

The Rev. HARRY JONES thought the machinery of our august Church was hardly best employed in determining the cut of a collar or a vestment.

The Rev. Dr. BARDSLEY held that the limits of the ritual should be determined by the practice common after the Reformation.

The Rev. MALCOLM MACCOLL saw no reason why, when a clergyman and a majority of his congregation were agreed as to the use of a particular form of ritual, they should not be allowed to adopt it.

The Rev. Canon HOARE said the Evangelical party in the Church

wanted no toleration, because they stood in the very centre of the circle of comprehension.

The PRESIDENT remarked that allusion had been made to the action of the York Convocation. Their resolution on the Ornaments Rubric was: That, considering the ambiguities of the present rubric, it was advisable that it should be removed, and that specific direction should be given by rubric or canon as to what ought to be the vestments of the clergyman. The resolution was worded to be quite general.

The meeting then adjourned.

In the Section Room the subject under discussion was 'The Adaptation of the Parochial System and of Public Worship to the requirements of (*a*) Towns, and (*b*) Rural Districts.'

Sir R. A. CROSS, M.P. commenced the discussion. He said, with all its real advantages there might at first sight appear to be inherent difficulties in the parochial system, and a want of elasticity tending to prevent its ready adaptation to the increasing wants of modern times. The clergyman is in possession of a freehold; he cannot be disturbed. The Committee of the House of Commons, to whom the Public Worship Facilities Bill was referred, reported that it was desirable to make provision for additional facilities and opportunities of worship in five different cases. (1) When the accommodation in existing churches was insufficient; (2) where the churches were inconveniently situated; (3) where weakness or other cause rendered the incumbent unable to render sufficient ministrations; (4) for cases of persistent neglect; and (5) in cases of a marked divergence of opinion between the incumbent and his parishioners. These five points Sir R. Cross proceeded to consider. 'Far be it from me,' he said, 'to make suggestions as to how this or that parish should be worked. No one rule can be applicable to all parishes.' He urged upon the consideration of all the admirable letter of the Archbishop of Canterbury on lay co-operation; and he assured the Clergy of willingness on the part of laymen, without any notion of encroaching on the duties of the Clergy, to assist them in their work.

The Rev. J. J. HANNAH said that to his mind the main subject which had to be considered in answering the question under discussion resolved itself into this, how best to put the enormous overgrown centres of population on the same level as the smaller parishes, or in other words how such parishes should be subdivided. He advocated the subdivision of the mother parish rather than the erection of mission chapels to be worked in connection with the mother church.

The Archdeacon of CRAVEN showed that our parochial system wanted to be zealously carried out rather than to be altered. He trusted we were soon to have an extension of the diaconate, to include such as were in work, or business, or profession, but who for the love of Christ would be content to give their spare time to promote such offices as he was speaking of.

The Rev. R. W. RANDALL said that it seemed to him the subject they were discussing was the most burning question they could consider at the present time—viz. How to gather in the masses to the mother church. The church must be made a place to which the people might go in their difficulties to rest and to commune with God. To make the churches 'homely' they must be made free.

The Rev. Canon HOLE thought there should be more services; that sermons should be more from the heart and less from the library.

Archdeacon BLUNT also urged that the churches should be open, every day and all day long, for private devotion. Let the Lord's day always begin with the Lord's Supper; divide the morning service; have a sermon without a service once a month in the largest church in the town—a sermon in which the great subjects of the Christian faith and the great questions of the day may receive from competent preachers fuller and abler treatment than is possible in the conventional half-hour's sermon.

The Rev. R. M. BLAKISTON pointed out that in large parishes and towns, mission chapels were much needed. It often occurred that the people could not be got into the church, because it was not large enough.

The Rev. J. F. KITTO said they had a number of religious organisations working outside the Church. In this respect he should like to see the Church system more elastic, not only in the services but in the whole of its parochial organisation.

The Revds. E. JACOB, W. H. LANGHORNE, and T. BUCKLER having spoken,

The Rev. J. F. MCCALLAN said that his parish was a nest of factories, and he had for some years held daily services in one of the factories. Persons of all sects attended, and he had found no difficulty in holding a Catholic service to suit them all.

The Rev. F. W. MOLESWORTH thought that our services were too long, our sermons were too long, and our congregations could not properly join in the services.

The Rev. J. H. D. COCHRANE said a serious omission had been made by the non-reference to the work of their great national schools. Children's services could never influence the population unless they could reach them on the week days.

Mr. G. HOWARD WRIGHT referred to the work of the Church of England Temperance Society.

At the afternoon meeting in the Town Hall, the PRESIDENT in the chair, the subject discussed was 'The special conditions which affect the work of the Church in the diocese of Durham, (*a*) In seaports, (*b*) In mining districts, (*c*) In rural districts.'

Commander W. DAWSON, R.N. (taking the first branch of the subject), said the neglect of religious duty on board merchant ships makes the duty of the Church to the crews when in port in

the very brief intervals of voyages mainly a mission work. He gave statistics showing the large number of vessels entering the Northumberland and Durham ports annually. The migratory lives of sailors, so few days at a time in port, required that these mission operations, both individual and collective, should be continuous, weekday as well as Sundays. He gave interesting details of work done by these missions, instancing Swansea as a most successful example.

Mr. JAMES GILCHRIST said there was no reason why Church work should be more difficult among coal miners than it was among other classes of our working men. The old north-country pitman had always been understood to have a regard for the Bible, for the Lord's day, and for marriage, and these characteristics were still retained. Good earnest preaching was a great inducement to a miner to attend church; the sermon must be plain and it should be extempore. The churches should be well heated, as miners have large fires in their own houses.

The Archdeacon of LINDISFARNE pointed out that the Church on the borders of Scotland was affected principally by two influences, (1) the Presbyterian element, (2) the possibility of the whole agricultural population changing their residence annually. He said that the deep-rooted prejudices of half a century ago had gradually given way to universal respect for the Clergy, and an inclination to become acquainted with and even to accept the teaching of the Church of England. Hence there was a groundwork for the parochial Clergy to build upon. He then spoke of the custom of annual hirings in which whole families are hired together and leave in a body. The plan adopted was, he said, that the whole family leaving a parish received a farewell visit from the pastor, and the new comers are immediately looked up and informed of the church services.

Mr. E. J. MATHER referred to the efforts that had been put forth on the Thames for the purpose of inducing seamen to attend church.

The Rev. W. A. SCOTT did not think there was any hostility on the part of the pitmen towards the Church.

The Rev. JAMES HENDERSON showed that the Clergy in the north had great difficulties to contend with, principally in consequence of the women being employed largely in agricultural labour, which tended to unsex them.

Mr. GEORGE SPENCER thought an occasional change of incumbents would be a step in the right direction.

The Rev. J. T. NORTON suggested keeping the choir in a healthy state, a warm and hearty service, and a good system of district visitation.

Sir CHARLES TREVELYAN, speaking of the rural population, did not hesitate to say that they were a sober-minded, thoughtful, independent, self-respecting class.

The Rev. T. G. MORGAN was sorry to find so many Welsh in the north, while there were no Welsh-speaking Clergy.

Mr. HOWARD WRIGHT suggested that the young Clergy should visit the pitmen in the mines. If they went round and passed through the workings and chatted with the men, they would do good.

The Rev. W. MAJOR and Mr. BOYD also spoke, and the sitting concluded.

At the afternoon meeting in the Section Room, the subject discussed was 'The responsibility of the Church as regards the Opium traffic with China.' The Bishop of EDINBURGH presided.

The Rev. A. E. MOULE traced the opium traffic with China from its beginning by the Portuguese to its development by the English in India. Alluding to the debate on the question in the House of Commons, he remarked that Mr. Denzil Onslow had said 'India was not to be governed by rigid notions of English Christianity,' though in a spirited defence of the opium traffic he had admitted there was a 'tinge of immorality' in it. He asked them to join the Anglo-Indian Association for the suppression of the traffic.

Mr. JAMES CROPPER, M.P. saw already in China signs that the more enlightened leaders were not disposed to allow the evil to continue. If the efforts of the natives themselves were seconded by true Christians in England, they could hardly fail to lead to those beneficial results which they all desired.

Rev. H. SCOTT HOLLAND asked, what has our great National Church done to hinder, to blame, to undo, to retrieve a vast moral disaster?

The Vicar of NEWCASTLE read a paper by Sir Bartle Frere, who was unable to be present. In this paper Sir Bartle said, it did not appear to him that the responsibility of the Church with regard to the opium traffic with China differed in principle, however much it might in degree, from her responsibilities as regards traffic in spirituous liquors with other populations.

Professor BEALE doubted the sincerity of the Chinese in wishing to put down the traffic, and said that had we not taken the opium to the Chinese, they would have come to Calcutta and bought it. Could we, he asked, have forbidden or put down that?

The Rev. JOHN SHEEPSHANKS said the duty of the Church was plain, and that was to remove the scandal if possible altogether.

The Rev. JOHN SCARTH had spent twelve yeare in the Celestial Empire. He assured his hearers that there had been many attempts amongst the Chinese to get rid of the traffic, but all had been rendered futile by the action of England.

The Rev. DR. GRITTON remarked that it had been said the curse could only be removed by international engagements, but it was for England to act for herself.

The Rev. A. B. HUTCHINSON, missionary from China, said that the missionaries were twitted with not only sending the gospel which saved men's souls, but also with sending the drug which destroyed both their souls and bodies.

The Bishop of VICTORIA (Hongkong), said it was our duty to put down this traffic, which was a disgrace to England and a curse upon a much injured nation.

At the evening meeting at the Town Hall, the Bishop of DURHAM presided. The subject discussed was 'The Connection between Church and State: (*a*) What we gain by it, (*b*) What we lose by it.'

The Bishop of CARLISLE, having explained that the word 'we should include the whole people of England, stated that a connection between Church and State had existed in this country ever since the gospel was preached here. Under the head of gain he classed (1) the reservation to the Church of its ancient endowments; (2) the breadth and liberality which necessarily followed from the connection; (3) the sense of duty as to evangelising the country, and the sense of claim for spiritual help on the part of the people, which would not be so intense as they were now if the connection were destroyed. The chief items of loss appeared to him (1) The abuses connected with patronage, which would be difficult to cure so long as questions of property were mixed up with spiritual questions, as they must be in an Established Church. Two confessions he had to make in connection with this matter: first, that the scandals connected with patronage seemed to him to be intensely mischievous, and secondly, that as you might buy gold too dear, so he was sometimes tempted to think the connection between Church and State might be too dear if it involved the power of perpetuating evils which all righteous men desired to destroy. (2) The property question, as giving fixity of tenure, tended sometimes to mischievous results. (3) The connection made the Church sought as a profession by some on the grounds of mere respectability. But (4) he did not regard as losses the relegation to the Crown of the nomination of Bishops, neither the jurisdiction of the temporal power in ecclesiastical matters. On the whole he thought there was much gain and some loss.

The Dean of MANCHESTER declared that the conclusion he had arrived at was that by the connection we gained as citizens in every way, and that we lost as citizens in no way. That as churchmen the gain was much greater than the loss, and the loss could be easily avoided by readjustment of the relations on the lines of the Constitution.

The Rev. JOSEPH BARDSLEY pointed out that what they gained by the connection was a national recognition of the Christian religion. The continued connection of Church and State was essential to the preservation of the endowments of the Church. It was becoming clear that the chief aim of the Liberationists was to deprive the Church of her property. The connection was the best security for preserving the constitutional settlement of 1688, which required the Sovereign of England to be a member of the Protestant Reformed Church.

The Rev. M. MCCOLL said as long as the connection between

Church and State existed a large proportion of the nation yielded no allegiance to her authority or laws. He believed that the Church would be a gainer by such a relaxation of her laws as would admit to all State privileges those who did not own allegiance to her.

The Rev. T. J. LAURENCE thought no one could read the history of the last two centuries without coming to the conclusion that the Clergy of the Established Church were the body that resisted most of the great political and social reforms that had made the country a fit place to live in, and had moulded the nation into a harmonious whole.

Bishop MITCHINSON asserted that after the disestablishment and disendowment of the Church in the Windward Islands, the life of the Church developed itself with wonderful spontaneity.

Mr. J. G. TALBOT, M.P. said that disendowment meant the cutting off of the sources from which the parishes were at present provided with their ministry, and the result would be the direct loss of a great deal of the extraneous work which was now done by the Church of England in her Colonies and dependencies.

The Hon. and Rev. W. H. FREMANTLE believed that in their ordinary work as Christian pastors the connection of the Church with the State gave a great vantage ground to the Clergy. It placed them in a position in which they could go to every man in the parish, and say: 'We are sent not as ministers of one small sect, but we are appointed by the general understanding of the nation, and are sent to you as members of that nation.'

The Rev. Dr. ALFRED T. LEE, Secretary of the Church Defence Institution, said there was a great deal of ignorance as to the facts of the case; ignorance about Church history and Church property. It was the duty of the Church to circulate information on the subject.

Mr. T. LAYMAN thought that if the question of the disendowment of the Church were looked fairly in the face, it would be found that many of its terrors vanished.

Mr. H. BYRON REED expressed much astonishment at some of the speeches he had heard. He could not understand how men wearing the garb of English Churchmen and fighting under the banner of the Church, could be so false to its most cherished principles and traditions as to lend themselves as tools to an unprincipled agitation which if successful would pauperise the Clergy and paganise the people.

In the evening, in the Section Room, the subject discussed was 'The relation of the Church to the social movements of the age, with special reference to Trades Unions and Co-operation, and to the local administration of the licensing laws.' The Bishop of MANCHESTER presided.

The Ven. Archdeacon WATKINS announced that Sir T. Brassey was unable to be present, and that the Rev. Brooke Lambert would read the paper by the Rev. C. W. Stubbs.

The Rev. JOHN OAKLEY held that it was the duty of Churchmen to have opinions on social questions, and they had also a right to express those opinions, but the part they took respecting social questions should depend upon what those questions were. In his judgment, Trades Unions tended to promote principles which had a near relation to the characteristics of the Christian religion. Co-operation involved principles and results which the Christian could contemplate with satisfaction. It was intended for the common good and not for the individual.

The Rev. CHARLES W. STUBBS asked in his paper, What has Christianity to say to Democracy? Has the National Church 'lost touch' with the people? These were the two questions which seemed to demand an answer from any one who believed, as he did most firmly, that among the many 'voices' of the present of which the Church is constrained to know the meaning, there is no voice more significant than that of the people.

The Rev. S. A. BARNETT held that Trades Unions and Co-operative Unions are established institutions and legal organisations. It was not a question whether they were Christian or unchristian. The Church is concerned to make them serve the common good.

Mr. R. K. ELLIS said the Church, as an organised system, had no voice in the management of temporal concerns, except so far as she influenced directly or indirectly that spiritual life which was her special care. Could not Churchmen, as Churchmen, co-operate with the workman in his efforts to improve his position and elevate his mind without involving themselves in the war of classes? They could not do so by attempting to interfere with trade disputes, but there were many other efforts of the working man in which they could co-operate.

Mr. R. C. BROWNE spoke of strikes in connection with Unions. He said it was desirable to encourage a pacific spirit, and to impress on everyone the fact that there were two sides to all questions, and that both sides in all trade disputes were probably acting in good faith.

The Rev. Canon LIDDELL spoke of what Clergymen could do and could not do in regard to Trades Union arbitration, combination, co-operation, and kindred topics. They could not interfere in trade disputes, but they might go amongst the men, get to know their difficulties, and give them some general advice.

The Rev. J. C. COLE said the Church would not be doing her duty unless she spoke out boldly against the tendency—the evil tendency—of some of the social movements of the age.

Mr. J. CROPPER, M.P. said the duty of the Clergy was clear; whether they knew anything of a trade quarrel or not, they could certainly step in between the disputants, induce them to come together, and, either by arbitration or in some other way, might effect a reconciliation.

The Rev. R. C. BILLING said great satisfaction was felt amongst

the working classes that this subject had been taken up at the Church Congress.

Mr. STEPHEN BOURNE, the Rev. W. HOOPER, and the Rev. J. BAILEY having spoken, the discussion was ended by

The CHAIRMAN (the Bishop of MANCHESTER), who declared that both co-operation and trades unionism must be looked at as admitted facts of very gigantic and increasing proportions. The question to his mind was whether the Church or whether Christianity could or ought to stand outside these movements and take no cognizance of them. He did not think himself that it could. He thought that the expressions used that night that the Church ought to be democratic, and work not for the people but with the people, were capable of an intelligible and satisfactory interpretation.

THURSDAY, OCTOBER 6.

The Congress resumed its sitting at ten o'clock at the Town Hall and Section Room. The Bishop of DURHAM presided at the Town Hall, and the subject discussed was 'The Ecclesiastical Courts—the principles on which they should be constituted, and the methods by which their decisions can be made more effectual.'

The Hon. and Rev. W. H. FREMANTLE read the first paper. Just at this moment, he said, men's minds were unhinged by the accidental and passing preponderance of ritual questions, and by the fact that disobedience to the monitions of the Ecclesiastical Court had ended in imprisonment. It appeared that the chief cause of entanglement in their ecclesiastical judicature was the obsolete arrangement which had no analogy in any other parts of the judicial system. He might divide the matters for which Clergymen came into the Courts into three—matters relating to doctrine, matters relating to moral conduct, and matters relating to ritual. To only the former of these was the present system suited. The mode of dealing with moral offences demanded far more consideration than had of late been given to it. It appeared to him that the Bishop's Court should have the power, on a certificate from the Court of Law, to pronounce immediately, and without exhibition of articles, a sentence of deprivation, unless there were strong extenuating circumstances. In offences of a moral kind, not an offence at law, but only affecting the status of a clergyman, it seemed right that some preliminary examination should take place by a Commission of which clergymen were members. As regarded ritual, he thought it should be dealt with as an administrative matter.

The CHANCELLOR of the DIOCESE (Mr. COWIE, Q.C.) said if the discussion of the principles on which the Ecclesiastical Courts should be constituted is to be attended with any practical advantage, it is essential that the limits of the jurisdiction of the Courts should be

properly understood. He then proceeded to describe these limits, and said the question of the method of making the decrees more effectual was reduced to one of mere procedure, for so far as the decrees of the Ecclesiastical Courts can be regarded as wanting in efficiency by reason of want of proper respect for the Courts which pronounce them, the defect was only to be remedied by a change in the constitution of the Courts themselves.

The Hon. C. L. WOOD said the principles which must govern any satisfactory reform were clear and simple. The government of the Church must rest with the Episcopate and the Synods of the Church, and for this purpose, the Diocesan Courts, archidiaconal and episcopal, should be revived.

Sir WILLIAM WORSLEY argued that the Church never agreed to the Public Worship Regulation Act. Its Judge is appointed in a different way from that in which the old Judge of Arches was appointed. It had not shown any power to give peace to the Church.

Mr. DENNY URLIN said, if he might make a suggestion, it would be that a short Act of Parliament should be passed, repealing the Public Worship Regulation Act.

Mr. LEWIS DIBDIN, enumerating some of the changes which he thought might be possible, suggested that the Court of Final Appeal might be made an exclusively Ecclesiastical Court, and the Judges of it ought to be members of the Church of England.

The Rev. E. MILLER wished to suggest a restoration of the old consensual jurisdiction of the Church.

The Bishop of LIVERPOOL felt that this was a very thorny subject, and was in truth a burning question. He observed that the Court which of all others was the most important was the Court of Final Appeal. All ecclesiastical disputes came there sooner or later. He asked where they could find a better Court, better constituted, than the present Court of Final Appeal.

The Rev. RANDALL DAVIDSON said he hardly supposed there was a man in that great room, High, Low, or Broad Churchman, who had, after looking intelligently at the ecclesiastical procedure of the last few years, satisfied himself that everything was exactly at the present time as it ought to be.

The Rev. Dr. HAYMAN remarked that, if it were the custom to conclude with a motion, he should move 'that no reconstruction of Courts Ecclesiastical is likely to be satisfactory, until efficient synodical action had been recovered by the Clergy.'

Archdeacon EMERY concluded the discussion by saying that he thought the meeting augured peace in the Church, but he counselled patience in carrying on the work.

In the Section Room, during the same hours, the discussion was upon 'The Temperance work of the Church, especially in regard to its parochial organisation, and to the local administration of the licensing laws.' The Archdeacon of DURHAM presided.

The Rev. J. INGHAM BROOKE said the extent of parochial organisation for the promotion of temperance should be capable of exact statement, but unfortunately he was unable to give it. They would not be far wrong if they put the number of branches for the whole of England at about 2,000.

Canon ELLISON said that if the Church should succeed in rooting out this great national vice, the most censorious of critics would scarcely be able to deny that it was the Church of England both in name and power.

Mr. EDWARD LAWRENCE said, when the Church of England Temperance Society was started, the Church was not favourable to it, the impetus came from other quarters. The first thing wanted in connection with the movement was a codification of the licensing laws; the attention of Temperance Societies was, he thought, required towards grocers' licenses.

The Rev. Dr. VALPY FRENCH explained that the Church of England Temperance Society had for its object the promotion of temperance, and the removal of causes of intemperance, and as one of the last, he should like to see the custom of toasting and drinking healths abolished.

Captain GRAVES said that during the last seven years he had been assisting the Clergy in their parochial missions, and from his experience he could say intemperance was the one great sin which baffled the Clergy in their Christian work.

The Rev. G. EVERARD expressed his belief that if ever there was a movement on which our Master looked down with approbation, it was the noble work of the Church of England Temperance Society.

The Rev. W. BARKER said, as the temperance question had now become a Church question, there ought to be a branch society in every parish.

The Dean of RIPON said he appeared before them as a veteran in the work, having been engaged in the temperance cause for a great many years. In the early days, temperance meant teetotalism and nothing else, but by little and little, consultations and prayers, and the suggestions of wise and pious men brought out the idea that there must be a temperate class as well as a teetotal class.

Archdeacon BARDSLEY was glad that strong efforts were being made to uproot the terrible evil of intemperance.

Mr. R. CARR ELLISON referred to the difficulties which beset the early labours of the temperance advocates, many of the worst troubles coming from members of the Church. He was glad they had seen the error of their way, and had come to be ranked as amongst the most earnest and zealous supporters of the good cause.

The Rev. WILLIAM ROBINSON said the result of Sunday closing had been very beneficial where it had been tried. In Ireland the number of arrests had been considerably reduced by the Act for Sunday closing.

Mr. ALFRED SARGANT (Secretary to the Parent Society) strongly deprecated the formation of branches for the purpose of giving enter-

tainments. The grocers' licenses, that were leading to much of the drunkenness in women, and the power of granting of such licenses, could not be too speedily withdrawn.

The Rev. Canon LIDDELL pointed out that as far as his experience went, 'temperance' entertainments, although they did no harm, did no good.

At the afternoon meeting in the Town Hall, the Bishop of CARLISLE presided, and the subject discussed was 'The Principles of the English Reformation as bearing on questions of the present day.'

The Rev. Dr. BOULTBEE pointed out that one principle of the Reformation met them at the very commencement of the movement which dominated the whole. It was the assertion of national independence and national completeness in the most absolute sense, the determination that English law and English Judges were and should be sufficient for all Englishmen, clerical as well as lay; that the mediæval papacy was a usurpation, and the rights of the Pope in this island absolutely *nil*. He took it to be a clear principle of the English Reformation, that formularies and discipline were open to review and to change, however venerable their antiquity; that ancient ecclesiastical usage possessed no quasi-divine authority, but must lead to the edification of the people.

Mr. JAMES PARKER said the different opinions held by various writers upon the principles of the Reformation might practically be classed under two heads. Those who contend that the English Reformation was properly represented in the settlement effected by the English Reformers, and those who look upon what our own Reformers did in the early years of the reign of Edward VI. as paving the way to a more perfect reformation which should follow, and who contend that this perfection was accomplished partially in the later years of Edward VI., but more fully in the reign of Elizabeth. There is surely, he said, room for both sets of principles, and as the Prayer Book comprehended both in Elizabeth's reign, and there have been no material changes since, it comprehended both now.

The Rev. LLEWELLYN DAVIES said that the English Reformation had been the object of much bitter controversial criticism during the last few years. It had been strongly urged that it was the task of good Churchmen in the present age to wipe off the disgrace and to repair the injuries which were inflicted on the Church of England by the Reformers. But he himself held it to be certain that the constitution and government of the Church of England rest mainly on the Reformation settlement.

The Rev. Professor WACE believed the most potent influence in the English Reformation to be the writings of Luther between the years 1517 and 1520; in connection with which it must not be forgotten that it was some forty years later that the influence of continental reformers had any weight in this country, though it could

not be doubted that the influence of Luther laid down the principles of the Reformation for every country.

The Rev. Canon DIXON said that one of the principles of the Reformation, perhaps it might be called the distinctive principle, was uniformity.

The Rev. Dr. BLAKENEY asked what was 'the common order of the Church,' but the discipline of Christ 'as this Church and realm had received the same?' Obedience to authority was one of the distinctive principles of the English Reformation.

The Rev. Canon KNOX-LITTLE claimed that the principles of the Reformation in England were very dear to him, but he distinguished between principles and practices. He believed the principle of the Reformation to be this—to free the laity from the priests, and the priests from the bishops, and the bishops from the Pope.

The Rev. Prebendary CADMAN thought the subject before them was the question of the day. He advised all parties to study how nearly they could draw together, and not try and magnify their differences.

The Rev. Dr. HAYMAN fully admitted the Royal supremacy as a principle of the Reformation.

The Rev. GEORGE BODY concluded the discussion, remarking that the leading principles of the Reformation were the continuity of the English Church, and an appeal from the English Church back from the corruption of mediæval days in practice and in faith, not to the isolated opinions of individual men, but to the supreme authority of the God-guided Church.

In the Section Room, under the presidency of the Bishop of MEATH, the subject discussed was, 'The proper attitude of the Church towards the question of Sunday observance.'

The Rev. Dr. GRITTON said Sunday is one-seventh of the week, and the aggregate of Sundays makes a seventh of our whole life. Sunday is therefore an important element in our history, and its influence is greater than its measure. A well-spent Sunday tells on the whole week. An ill-spent Sunday may ruin the whole life. It is not then surprising that in days of thoughtful inquiry the Sunday question comes to the front, and finds a place in the programme of conferences and congresses innumerable. The Church, he said, regards with holy jealousy, with watchful care, with deep sorrow, and with strenuous opposition, every attempt, whether from within or without, to alter her teaching or corrupt her practice as to Sunday. Towards the Sunday and its observance, the Church can assume but one attitude. It is the attitude of obedience to the will and law of her supreme King. He has spoken, 'Remember that thou keep holy the Sabbath day.' She replies, 'I delight to do thy will, O my God, thy law is within my heart.'

The Rev. H. R. HAWEIS said: It is said you want the Continental Sunday over here. You will never get that, because we are insular

and not continental. Let us be fair to our neighbours. There is much more church-going amongst the poor in France than in England. If Scotland goes to church more on Sundays than France, Scotland gets a great deal more drink. What should determine the proper attitude of the Church towards Sunday opening of museums? Surely this. Does it edify? Has it been tried and proved a failure? Hampton Court and Kew Gardens have been opened for years: there has been no voice of overworked attendants; no riots have occurred. Mr. Haweis summed up as follows the line to be taken:—Attitude to the general principle of rest and worship, freedom and flexibility. Attitude to outsiders, forbearance and co-operation. Attitude to insiders, ceaseless adaptation and tireless zeal.

The Rev. BROOKE LAMBERT believed that few things did more to hinder the cause of true religion, and to make men averse to it, than the views commonly called Sabbatarian. The plain meaning of the command, even as applying to the Sabbath, is, he said, 'Work six days and rest the seventh.' But as work on the six days did not mean work the whole twenty-four hours, but work interspersed with rest, recreation, and refreshment, so rest on the seventh day did not imply absolute inaction, but that in the occupations rest should be the object as against work on the other days. Religion is designed to draw out the whole man. To faith we are to add knowledge, and therefore he pleaded in the cause of religion for the opening of collections of art and science on the Sunday.

The Rev. R. C. BILLING confessed that he was one of those who were under the ban of Mr. Lambert's denunciation against unlearned Sabbatarians. The best way to do good to the masses was, he said, not to provide facilities for going abroad on the Lord's day, but to provide facilities for the spending of the day at home among their families, so that the day might be one consecrated to the Lord.

The Rev. H. C. SHUTTLEWORTH considered there was much to be said for the desire of Mr. Billing and those who thought with him, to separate the secular from the religious, but by carrying out this distinction too rigidly, they were in danger of narrowing what was religious.

Bishop PERRY believed in God's word, that the Sabbath was made for man and not man for the Sabbath. The commandment was 'Thou shalt do no work.' It said nothing about amusements or recreation.

The Rev. T. O. MARSHALL said that though it might be unlawful and dangerous for churchmen to read this or that book, or take part in this or that pastime on Sunday, they certainly had not God's authority for condemning those who did.

Commander DAWSON hoped the Clergy of the Church would not help others to rob them of their Sunday.

The Rev. FRANCIS MORAN regretted to hear clergymen in this land advocating the very things the Clergy of every sect in France were working against.

Mr. STEPHEN BOURNE thought Sunday should be reserved from secular uses, and devoted to the service of God and our fellow-creatures.

The Rev. C. R. LLOYD ENGSTRÖM, bearing in mind that the Sabbath was the Lord's day,—the day on which His people should cease their labours—regarded this as a privilege which should not be lightly abandoned.

The Rev. R. W. RANDALL and the Rev. W. F. WILBERFORCE spoke in the same strain.

The Rev. H. FAWCETT thought they should beware of making Sunday too burthensome for the people.

Dr. NEVIN felt that as far as the purity of the Sabbath was concerned, it was far more purely kept by the people of Rome than it was in the metropolis of Protestant England.

The Rev. J. F. KITTO concluded the discussion by saying he would secure, if possible by law, the Sunday as a day of rest for worship to every one in the kingdom.

At the evening meeting in the Town Hall, the Bishop of EDINBURGH presided, and the subject discussed was 'The modes in which religious life and thought may be influenced by art; (*a*) Architecture, (*b*) Music, (*c*) Painting.'

Mr. G. F. BODLEY read a paper on the Effect of Architecture. In it he said he need not discuss the style in which our churches should be built. It had been practically settled that Gothic should be employed. Coleridge had expressed the moral influence he found in a great church, and the difference of feeling wrought by the Gothic and Classic styles. 'When he entered,' he said, 'St. Peter's at Rome or St. Paul's in London, he felt how great is man; when he entered Westminster Abbey or a great Gothic church he felt how small man was.'

Professor W. H. MONK followed with a paper on Music. There are, he observed, two methods in which Church music acts on religious life and thought—in the production of the material, or Church composition, and in the treatment of that material in its performance. The former is infinitely more important, but the interest of the latter is stronger and more constant. Be the composition ever so fine, he said, its application to the religious life of the day is dependent on its exhibition in performance.

Mr. T. GAMBIER PARRY said: Like many other things, Art—Fine Art—is a power for good and evil, and its attractiveness makes that power great. For evil, we find it in works of vanity and vice. For good, we see it in the fire which shines from beneath the surface of good men's work. Will and genius are the source of its power, and thus a work of marble or of colours became a thing of purpose and of life; yes, and a more true and clear exponent than language of men's nature and men's thoughts. Language may hide and pervert truth, but Art would convict itself in the lie it would try to tell.

Mr. BERESFORD HOPE declared emphatically that, as the most

elect of nations, the most august and most universal of commonwealths, the Christian Church must above all others build nobly, reverently, lavishly, piously. It must build, or it would not be a Christian Church—the civiliser and consoler of souls.

The Rev. E. H. BICKERSTETH observed that there were indications in Scripture of music having been prostituted to selfish and voluptuous uses; but that religious life and thought were powerfully influenced by music could not be gainsaid, nor that such influence was according to the mind and will of God.

The Rev. Precentor ROGERS devoted his speech to the special modes in which music might be brought to bear on religious thoughts.

The Rev. F. F. GOE, whilst in favour of the use of painting and sculpture for the purposes of instruction, thought there was great danger attending their introduction, for devotional purposes, into churches.

The Rev. Canon VENABLES spoke of the necessity of having a high standard of architecture in churches.

The Rev. THOMAS BARKER urged the importance of having women's voices to take part in their worship.

The Rev. R. W. RANDALL spoke of the deep impression which a grand and noble building made on the minds of those who met in it, and the solemn effect of good Church music. When the windows of a church were a pictured Bible these influences were greatly enhanced. Marvellous also was the influence of sculpture in a church.

In the Section Room the Bishop of MOOSONEE presided, and the subject discussed was 'The First Decade of the Elementary Education Act, its results and lessons.'

Canon GREGORY said: Some of its results are certain and unquestionable. It has secured provision for the education of all the children in the country. It has demonstrated the hollowness of the cry for protection of children against forced proselytism on the part of the managers of Church Schools. A third undoubted result is the exhibition by many of great zeal for education when supported at the cost of the community, who were absolutely indifferent to it when it had to be carried on at the expense of individuals. There has also been shown the possibility of voluntary schools existing side by side with rate-supported schools.

The Archdeacon of DURHAM pointed out that from the ten years' work done since the passing of the Elementary Education Act, we had the startling result of no less than 2,307,000 children being added to the numbers on the register.

Mr. T. E. HELLER urged Churchmen to deduce from the experience of the past ten years the inference that the School Board system was a necessity, and that it was beyond the power of religious bodies to provide all the school accommodation required.

Mr. F. S. POWELL held that there was still much to be done in the way of improving the religious and moral as well as the educational condition of the sons and daughters of the working man, but he did not believe that the result of our education during the last ten years had been to cause any falling off in that condition.

Mr. ARTHUR MILLS observed that during the last educational decade our elementary schools, scholars, teachers, and pupil-teachers had been more than doubled, though the population of England and Wales had not during the same period added more than three millions to its numbers.

The Rev. WALTER CARR could have wished the Church to have continued to give instruction to the people, but that was impossible. There were a large number of schoolmaasters who were doing their best honestly and conscientiously to supply the best religious instruction the Act allowed them.

Mr. STANLEY LEIGHTON, M.P. assumed that, having as reasonable Englishmen accepted the School Board system, their criticisms, however severe, were intended to improve and not to upset it.

The Rev. H. J. MARTIN pointed out that parish schools had the advantage of the personal interest of the clergyman, which the Board Schools could never have.

Mr. H. C. RICHARDS and the Hon. and Rev. W. H. FREMANTLE also spoke.

Mr. BYRON REED, a member of the Darlington School Board, thought the School Board had been made the stalking-horse of the political party which, under the pretence of redresing grievances made to order, used its opportunities for attacking the Church of England.

The Rev. EDWARD MILLER said that all would be pleased to hear of the results and excellence of the religious teaching in the Board Schools.

The Rev. T. J. LAWRENCE thought it would be inadvisable at present to introduce School Boards into rural districts.

The Rev. J. J. HANNAH quite agreed that Churchmen should take their part in every School Board election, but he urged them not to range themselves under the banner of Church against Chapel.

The CHAIRMAN closed the discussion, and gave an account of thirty years' work in his diocese, and of the advance made in education there.

FRIDAY, OCTOBER 7.

On the last day of the Congress there was no morning sitting in the Section Room. The Bishop of DURHAM presided at the Town Hall at 10 o'clock, and the subject discussed was, 'The Helps and Hindrances to the Spiritual Life which arise from the Religious and Secular Activities of the day.'

The Bishop of BEDFORD said: Our lot was cast in an age marked

by rapid motion. The contemplative life was out of fashion. There was rapid thinking and rapid acting, partly from the spirit of eager activity which was abroad, and partly from the amazing multiplicity of subjects, whether of thought or action. Men, he said, need not be hard because busy, nor worldly because always occupied. Ejaculatory prayer sanctified the fleeting hours of toil. The hindrances to the spiritual life in the activities of the age lay more on the surface, and were easy to describe. There was danger of neglect of prayer, there was the peril lest outward service be mistaken for inward devotion. There was danger of running all into the channel of work, and leaving the channel of devotion dry.

Canon HOARE said: The whole world seems in a hurry. There is a vast difference between the religious condition of the Church fifty years ago and now. The characteristic of those days was stagnation, that of the present day is activity. What effect, he asked, has this great change had on the spiritual life? On the whole, we may conclude that there are both great helps and great hindrances in the various actions of modern life. We may bless God for the multiplied and magnificent openings which he has made for Christian work. We may endeavour to keep pace with the times, and throw into all we undertake the utmost energy with which God has gifted us. We may act on the apostolic appeal that 'now it is high time to awake out of sleep.' But whatever we are doing, we must never forget that if our activities are of any value they must bear fruit, the sacred fruit of a living union with the Son of God.

The Rev. G. BODY said: The age in which we live is marked by two features, its restless movement, and its ever extending knowledge. By the triumph of mechanical skill the barriers of space have been overthrown, by the triumphs of scientific thinkers time itself seems to have been subdued. The advancing secularisation of thought both speculative and practical in this age is beyond doubt a serious hindrance to spiritual life; the idolatry of work brings also its hindrances. There is much anxiety about doing, and but little thought about being.

The Rev. Canon KNOX-LITTLE asked how—such, he said, being the question then before the Congress—is the relation of the creature to the Creator affected by the external activities of this busy age? It might be hindered, but, if we would, it certainly might be helped. True, said he, the noise of life is deafening and its dust is thick, but 'Ever the worst turn the best to the brave;' the open eye of the watcher even in thickest darkness discerns the first streak of dawn. 'All things work together for good to those that love God.'

Mr. J. G. TALBOT, M.P. spoke of the interesting and revived appearance of the churches, the character of the church services, the general tone of sermons; all these beyond question were helps to the spiritual life such as they had not had before.

The Vicar of NEWCASTLE said he could see that the gathering of that Church Congress was only one other sign of the great religious

activity that was pervading all classes of society, and more especially the members of our Church, in this most active age.

Sir WILLIAM WORSLEY felt that one of the greatest helps to spiritual life is the example of Christian-like lives around one. He had felt in the presence of that great meeting that they were all animated by one spirit. He felt there had been a wide and significant increase in the comprehension and soundness of the cause they had in hand.

The PRESIDENT said: These busy cares, these restless activities of modern life, we are apt to regard them as obscuring, as shutting out of view the higher life. Is it not true that they at least are trying this higher life? We need that warning of the gospel not to look here and there for the kingdom of heaven, when behold, the kingdom of heaven is in the midst of us.

At the afternoon meeting in the Town Hall, the Bishop of BEDFORD presiding, the subject for discussion was The Church's Care of the Young in respect of (*a*) Baptism, Confirmation, and Holy Communion, (*b*) The Organisation of Friendly Societies for Young Men and Women.

The Rev. R. W. APPLETON said: The Church's care for the young, so far as it devolves upon the Clergy, is exercised partly in her ordinary ministrations, the Sacraments, and the usual services, but more especially in the means which the pastor adopts for drawing the young to these ministrations for instructing them, and for maintaining a general influence over their lives. In these he acts either directly or mediately. Directly, when he visits, catechises, conducts confirmation and communicant classes. Mediately when he appoints laymen to visit, to teach in the Sunday School, to manage a guild or club. It was, he said, for a fuller recognition and combination of these two methods he desired to plead. He closed his paper by quoting the circular of a Diocesan Sunday School Society just formed in the diocese of Ely. In this circular the general object of the Society was defined to be 'to promote the efficiency of the Sunday Schools of the diocese, by offering them a basis of closer union, encouraging systematic catechising, affording opportunities for united services and conferences, providing an experienced staff who will, if invited by the clergy, attend meetings, catechise, and otherwise assist: giving information as to text books, courses of lessons, and Sunday School work in general;' but above all, he said, to use the words of the Bishop himself, who had been from the first the head and heart of the movement, by 'recognising the Sunday School more formally as an agency of the Church.'

Mrs. PHILIP PAPILLON read a long and interesting paper on Friendly Societies. She said she confined herself to the results of her own personal experience of the needs and difficulties of young women during the perilous time between their leaving the parental roof and once more settling down under the influence of their own married

life. It was evident, she said, that some special agency was required to bring such a class as this within the sphere of parochial organisation. To this end she would submit that an Association which would carry on effectually the care and influence of the Church over the young should be based on the following principles:—(1) It should form part of the existing parochial organisation. (2) The Association should be religious—not partly religious and partly secular, but wholly religious in its aim. (3) It should embrace all who are endeavouring to lead a Christian life. (4) It should be general. Lastly, the more widespread the Society the more complete would be the machinery whereby the members of a migratory class might be handed on from the care of one branch to another; a Society which was based entirely upon these principles was the Church of England Young Women's Help Society. This Society aims at being purely a development of the Church's work. Its government is entirely in the hands of the Bishops and Clergy.

Mr. F. B. Money Coutts said: If a Friendly Society for the young is to have vitality it must not be a mere fraternity or conglomeration. It must have an individuality in order that it may impress its influence on the multitude. It must be something more than a circle round agencies that still remain isolated. It must be permeated with ideas. No organisation ever yet had any contagious or leavening power unless it was.

Mr. Eugene Stock said that while parents, teachers, and clergymen should in their intercourse with the young refer to Baptism as a thing done, they should speak of its privileges and responsibilities as things existing, and Confirmation and Communion as things which Christian hearts expect.

The Rev. H. C. Shuttleworth maintained that one of the greatest difficulties the parson had in his work was to know how to keep his hold on the lads after they had left the Sunday School. The Young Men's Friendly Society, which he represented, was a contribution towards removing this difficulty. He appealed therefore to the Congress for help in promoting the aims of that Society.

The Rev. R. B. Ransford, alluding to the Girls' Friendly Society, said it had not merely done good to the girls who were members, but it was the greatest possible good to the associates.

The Rev. S. E. Perry hoped the work of the Friendly Societies which had been established in the Church would be encouraged and helped by all earnest members of the Church.

Mr. H. C. Richards urged the Clergy to promote the work of the Early Closing Association, for young people often excused themselves from attendance at Divine Service on Sunday on the ground that they needed rest and recreation.

The Rev. Edgar Jacob thought there was greater neglect of Baptism than they realised. Of the reasons for this he mentioned the system of fees which, though illegal, still obtained in some places; another was the idea that registration was all that was needful; another, the difficulty of getting sponsors.

The Revds. J. F. KITTO and R. W. RANDALL also spoke, and the discussion ended.

In the Section Room in the afternoon the Bishop of DURHAM presided, and the discussion was upon 'The Claims of the Revised Version of the New Testament to general acceptance.'

The Archdeacon of OXFORD said: The claims of the Revised Version to general acceptance rested on two foundations. (1) The need of a revision, and (2) the character of the Revision which had been completed within the past year; and in reply to the question why a revision was necessary, he said:—for two main reasons. First, because the Authorised Version was made from a Greek text of inferior authority, and secondly, because in many respects it was not an accurate translation of the Greek text which it represented. Those were the main reasons. He then proceeded to support his contention by quoting various inaccuracies of translation. Referring later on to these claims, he said that he wished to put it plainly that whatever inferiority might be attributed to the Greek text represented by the Authorised Version, and whatever inaccuracy might be attributed to the Authorised Version as a translation, it was not suggested for a moment that it was untrustworthy with regard to the great doctrines of our religion. He then gave an interesting account of the way the revisers had carried out their work, and claimed that it had been done fearlessly, without consideration of individuals or of parties, or even of the divisions which had broken the outward unity of the Church. The revisers had not retained traditional readings because they had been used to support the doctrine of the Church, nor had they retained traditional renderings because they were agreeable to modern fashions of thought.

The Rev. Professor PLUMPTRE would not attempt to deal with the changes made by the revisers. One of his reasons for thus refraining was that it would not be easy to take a survey of the 36,000 variations within the space of twenty minutes. His aim would be to suggest some thoughts in connection with the several stages through which the great work had had to pass. The history of the work in its inception taught the old lesson of *nil desperandum*, and the ultimate, though it might be long delayed, victory of truth.

The Rev. W. SANDAY thought he should best meet what would be expected of him in considering the question before them if he endeavoured to give an answer to three questions: (1) What are the merits of the Revised Version as the basis of its claim to acceptance? (2) Is it desirable that it should be authorised for use in public worship? and (3) Ought it to undergo any further revision? He summed up his impressions as to the first by saying—The text is good, with proper and natural caution; the translation extremely careful and highly instructive, but, though accurate, not perfectly so; while as to the style he could not but think, after weighing to the best of his ability all that had been said and could be said for it, that it was somewhat defective.

In respect of the second question he should deprecate anything like haste. As soon as the popular feeling was ripe for authorisation, let the authorisation be issued, but not before. With regard to the third inquiry, his advice both as regards authorisation and revision was that we should simply wait and let things take their natural course. Twenty years is very little in the life of a nation or Church, and if about the year 1900 it should seem desirable to have a further revision, by all means let it be made.

Canon EVANS, in a speech which much amused the Congress, took objection to the rendering of a large number of words and passages, and gave several instances to prove his contention. These, he said, appeared to justify the conclusion that the Revised Version, before it could be considered a faithful mirror of the true original text, or receive the *imprimatur* of authority, must be submitted to a close and careful scrutiny.

The Dean of CHESTER said that the question whether the Revised Version was likely to be or ought to be authorised for use in our churches, was not the principal point for consideration. The main question was whether the Version was a final one, which could never be improved. It would indeed be a disastrous thing if it were.

The Rev. E. MILLER wished to call the attention of the Congress to the question whether the Old Version was authorised or not.

The Rev. J. A. ROSS suggested certain improvements, as also did

The Rev. J. F. BATEMAN, who added that without going into further illustrations, he thought they should all thank God that this Revised Version had appeared. It had drawn attention to the Bible in every place where the English tongue was spoken to a degree never known before.

The Right Rev. PRESIDENT closed the debate. He said he could assure Canon Evans that his lively and microscopic criticism would, so far as he was concerned, receive the utmost attention. He then alluded to and defended the alterations which had been objected to in the Revised Version. The plea for a considerable lapse of time before any revised version was imposed by authority, he met by saying that *some* time should elapse, but too great a delay would be a real evil.

With regard to meetings not included in the official programme, a special feature of the Congress was the holding of meetings for working men, not only at Newcastle, but at other centres of population in the neighbourhood. The arrangements for these meetings were as follows:—

South Shields, Free Library Hall, Tuesday, 7.30 P.M.—The Bishop of Carlisle, Bishop of Liverpool, Rev. W. M. Hay Aitken.

Sunderland, Victoria Hall, Tuesday, 7.30 P.M.—Mr. James Laing (in the chair), Bishop of Manchester, Rev. Dr. Gritton, Rev. George Body, and the Rev. F. F. Goe.

Newcastle Circus, Haymarket, Thursday, 7.30 P.M.—The Bishop

of Durham (in the chair), the Bishop of Manchester, Bishop of Derry, the Rev. W. M. Hay Aitken.

North Shields, Albion Assembly Rooms, Thursday, 7.30 P.M.—The Bishop of Bedford, Lord Nelson, Rev. Dr. Thornton, Rev. George Body.

Jarrow, Thursday, 7.30 P.M.—The Rev. Canon Liddell, the Bishop of Liverpool, Rev. Harry Jones, Rev. Canon Knox-Little, Captain Graves.

These meetings were, as is uniformly the case, a great success.

There was also a meeting for women only in the Circus, Newcastle, on the afternoon of Wednesday, October 5. Among the speakers were the Bishops of Liverpool and Bedford, the Dean of Manchester, and Canon Ellison. It was in every way a remarkable gathering.

Of meetings organised by various Societies, it must suffice to mention that of the Church of England Temperance Society, held on the Monday evening preceding the Congress, when the Bishop of Liverpool, Canon Ellison, and Canon Wilberforce spoke; of the Free and Open Church Association, held on the same evening, and attracting a very large attendance; of the Funeral Reform Society, a young but very useful body, of which the Rev. F. Lawrence, Castle-gate, York, is honorary secretary; and of the Church Reform Union, presided over by Mr. Albert Grey, M.P., but apparently, from the sparse attendance, not very popular.

The English Church Union had a large gathering on the afternoon of Wednesday the 5th, the subject of Mr. Green's imprisonment in Lancaster Castle being the theme of many animated and eloquent speeches, by Canon Knox-Little, the Rev. J. Oakley, the Hon. C. L. Wood, &c.

The proceedings of the Congress closed as usual with a conversazione in the Town Hall on Friday evening, the 7th, but many of the members attended a closing service in Durham Cathedral on the following day, when the Bishop of Derry preached an eloquent sermon. The number of members' tickets taken for the Congress was about 3,500.

RULES FOR THE CHURCH CONGRESS.

THE members of the Consultative Committee of the Church Congress having been requested to attend at the National Society's Rooms, Sanctuary, Westminster, at two o'clock on Monday, December 19, 1881, (*a*) to consider a certain amended draft of Standing Rules for the Church Congress, and (*b*) to receive invitations for the next Congress, and recommend where it shall be held, a meeting was accordingly held, and the following rules agreed to:—

OBJECT OF THE CHURCH CONGRESS.

The object of the Church Congress is to bring together members of the Church of England and of Churches in communion with her, for free deliberation, and for the exchange of opinion and experience, on subjects which affect the practical efficiency of the Church, and the means of defence and extension: also for the encouragement of a general interest in these and kindred subjects amongst the Clergy and Laity in different parts of the country.

STANDING RULES.

1. That points of Theological doctrine and speculation be not selected as subjects for discussion.

2. That no question arising out of any papers read or subject treated at any general or sectional meeting be put to the vote.

3. That the several subjects selected for discussion be introduced by papers and prepared speeches [ordinarily not more than four], limited in length at the discretion of the Local Committee; but that ample time be reserved in each Session for free and open debate.

4. That the Congress meet for four days, viz. Tuesday, Wednesday, Thursday, and Friday, in, or as near as may be to the first week in October, as shall be fixed by the Local Committee.

5. That the proceedings be opened by Divine Service with a Sermon or Sermons, the arrangements for which shall be made by the Local Committee.

6. That the Bishop of the Diocese where the Congress is held be President, but in the event of the Bishop not being able for any reason to preside, he be requested to appoint a Deputy.

7. That none but *bonâ fide* Members of the Church of England, or of Churches in communion with her, be permitted to address the Congress.

8. That all questions concerning the order of proceedings be in the discretion of the President or Presiding Chairman, whose decision shall be final.

9. That any member of the Congress, desirous of speaking on the subject before the Meeting, shall give his card to the Secretary in attendance, and await the call of the Chairman.

10. That every speaker shall address the Chair only, confine himself strictly to the subject under discussion, cease when time is called, and not be permitted to speak twice on the same subject.

11. That the time allowed to each speaker other than those specially invited to read papers or to give prepared addresses, shall not exceed ten minutes.

12. That the Archbishops of Canterbury and York be requested to be Patrons of Congress.

13. That there be a Congress Consultative Committee, which shall consist of the Presidents and Secretaries of Past Congresses, with other members, lay and clerical, to be nominated at each Congress.

14. That the Consultative Committee's duty be

(1) To receive invitations for future Congresses.
(2) To determine where the next Congress shall be held.
(3) To advise generally with the Local Committee.

15. That there be a Permanent Secretary of Church Congress appointed by the Consultative Committee.

16. That as soon as possible after the next place of meeting is decided on, a Local Committee shall be formed, to which the entire arrangement of the Congress, subject to the foregoing Standing Rules, shall be entrusted.

17. That in all Executive and other Committees, as the Subjects Committee, and the Finance and Reception Committees, the number of Lay Members and Secretaries shall be, whenever practicable, at least equal to the number of Clerical Members and Secretaries.

It was proposed by F. S. Powell, Esq., and seconded by Dr. Carpenter, and carried unanimously, 'that the best thanks of the Consultative Committee be presented to Archdeacon Emery for his most valuable services to Church Congresses for twenty-one years, and that he be requested to continue to act as Permanent Secretary.'

The cordial invitation of the Clergy and Laity of Derby, sent through Canon Abney, that the Church Congress for 1882 should be held there under the presidency of the Bishop of Lichfield, was unanimously accepted.

The following is a list of places at which the Church Congress has already been held:—

1861.	Cambridge.	1872.	Leeds.
1862.	Oxford.	1873.	Bath.
1863.	Manchester.	1874.	Brighton.
1864.	Bristol.	1875.	Stoke-on-Trent.
1865.	Norwich.	1876.	Plymouth.
1866.	York.	1877.	Croydon.
1867.	Wolverhampton.	1878.	Sheffield.
1868.	Dublin.	1879.	Swansea.
1869.	Liverpool.	1880.	Leicester.
1870.	Southampton.	1881.	Newcastle.
1871.	Nottingham.		

The Congress for 1882 is to be held at Derby.

THE PROCEEDINGS OF DIOCESAN CONFERENCES.

THE Reports of the various Diocesan Conferences grow in interest year by year, a fact which is in large measure due to the practical character which more and more distinguishes the debates, and the perfect freedom with which both Clergy and Laity express themselves therein. In the absence of a perfectly representative assembly of the whole Church they are doing most valuable service, and should the recommendations of the Central Council be carried out in any complete sense, and suggested subjects be uniformly discussed, some idea of the mind of the Church will be thereby ascertained, and the hands of our representatives in Parliament will be materially strengthened.

There are at present no Diocesan Conferences in London, Worcester, and Llandaff, but a scheme for a Conference in London is under consideration.

PROVINCE OF CANTERBURY.

CANTERBURY.

The Diocesan Conference was opened at Lambeth Palace on Monday, July 4. The Archbishop presided, and among those present were Earl Stanhope, Viscount Cranbrook, Sir Walter James, Sir Walter Stirling, Mr. J. G. Talbot, M.P., the Bishop of Dover, Bishop Tufnell, Bishop Oxenden, the Archdeacon of Maidstone, Mr. E. Cazalet, &c. &c. *Church Defence.*—Mr. J. G. Talbot, M.P. introduced the subject, and was followed by the Rev. E. Hammond and Mr. Hardcastle, the latter of whom stated that he had met with some instructions to the teachers of Dissenting schools issued by the Liberation Society, in which they were urged to get hold of the minds of the children before they were able to think for themselves, and impregnate them with the belief that all State-aided Churches were an offence to God. *Tithes.*—A discussion was opened on this subject by Canon Jeffreys, who dealt with the proposed Corn Returns Bills and with the Extraordinary Tithes. The subsequent debate was confined mainly to the latter branch of the subject, respecting which it was pointed out that the present arrangement was originally made at the instance of the farmers.

Lay Agency.—The Archbishop himself introduced this subject, referring to the deputation of laymen which had lately waited upon him, and urged him to organise a system of lay help. He spoke of the work done by Mr. G. A. Spottiswoode, the Chairman of the Lay Helpers' Association in London, and hoped that something of the same kind might be established in Canterbury Diocese. Mr. Spottiswoode subsequently related his personal experiences in the work, and described the experiment of sending lay readers to Keble College, Oxford, for a short period during the vacation. *Central Council of Diocesan Conferences.*—A Committee of the Conference was appointed to consider the proposal to send lay and clerical delegates to the Council.

The Rev. W. F. E. Knollys, of Wrotham Rectory, Sevenoaks, is Honorary Secretary of the Conference.

Winchester.

A meeting of the Conference was arranged, but subsequently abandoned owing to the ill-health of the Bishop. The Secretary is the Rev. W. T. Jones, St. Nicholas Rectory, Guildford.

Bangor.

The Bishop of Bangor presided over the annual Diocesan Conference on August 4, in the Penrhyn Hall. The number present was unusually large; all the Clergy with a few exceptions were there, while the lay delegates numbered about 180. Before proceeding to the discussion of the subjects chosen for the consideration of the Conference, the Bishop, having referred to the first meeting of the Central Council of Diocesan Conferences, held in London, July 7, invited an expression of opinion as to the desirableness or otherwise of the Diocese of Bangor formally joining the movement. The Conference then declared itself in favour of the proposed organisation, and the following were unanimously elected members of the Central Council:—*Lay*: The Right Hon. Lord Penrhyn, R. Lloyd Edwards, Esq., Major Platt. *Clerical*: The Very Rev. the Dean of Bangor, Rev. John Pryce, Rev. P. C. Ellis. The subjects chosen for discussion were:—'(1) That the Bishops, associated with their Chapters, ought to be invested with much larger powers (more simplified and less expensive) than they at present possess for dealing promptly with any case of immorality or wilful neglect which may occur among the beneficed Clergy, and that the expense by the exercise of such powers should be borne by some fund to be created for that purpose.' (2) 'How to extend the ministrations of the Church through the Diaconate, so as to place them within more easy reach of the bulk of the population.' Fifteen minutes were allowed to the speaker who introduced the subject; ten minutes to each subsequent speaker; no speaker was allowed to address the Conference more than once on the same subject; the Conference was addressed in English or Welsh at the option of the speaker. The Bishop brought the business of the Conference to a

close with an expression of thankfulness that the interest felt by the Diocese in the Conference was fully maintained, and that the discussions, while not wanting in earnestness and warmth, were throughout in harmony with the character of a meeting convened to consider, in a spirit of prayer and love, matters affectiug the interésts of the Church of God.

The Secretary of the Conference is the Rev. John Pryce, Trefdraeth, Bangor.

Bath and Wells.

The twelfth session of this Conference opened at Wells, on Thursday, October 13, the Bishop presiding. *Central Council of Diocesan Conferences.*—It was decided, on the motion of Lord Cork, that the Diocese should delay before sending representatives to the Council. *Church Patronage.*—The following resolution, proposed by Prebendary Salmon, seconded by the Earl of Cork, was carried unanimously: 'That this Conference respectfully submits to Her Majesty's Government the urgent necessity of legislation as to Church Patronage and the sale of next presentations, and the desirability of giving greater power to the Bishops with regard to donatives, and also in their refusal to institute clergymen to benefices who are unfitted for the same by reason of their age, bodily infirmity, or immoral conduct.' *Church Defence.*—On this subject an able paper was read by the Rev. E. J. Harford, who concluded by moving: 'That, under the present insidious and persistent attacks of the Liberation Society upon the Church, this Diocesan Conference considers that active measures of Church Defence should be taken by competent lecturers, who, at the desire of the incumbent, should visit those parishes where the agents of the Liberation Society have been, and refute their fallacies, and that the funds of the Church Defence Institution should be largely augmented.' This was seconded by Major Paget, M.P., in a thoughtful speech; and, after an amendment moved by the Rev. J. Clutterbuck had been rejected by 43 to 23 votes, the resolution was declared to be carried.

The Secretary of the Conference is the Rev. W. E. Buller, the Vicarage, Chard.

Chichester.

The second session of the Chichester Conference opened at Eastbourne, on Tuesday, October 25, the Bishop presiding. *Central Council.*—The following gentlemen were elected as representatives of the Diocese; *Clerical*: The Archdeacons of Chichester and Lewes, the Rev. Prebendary Crosse: *Lay*: The Hon. Richard Denman, Sir W. B. Barttelot, M.P., and Mr. W. E. Hubbard, jun. *Church Discipline.*—Resolved, 'That a more prompt and inexpensive method of dealing with criminous, scandalous, or negligent clerks is urgently needed, and that a Committee be appointed to report to the Conference, at their next session, what steps should be taken to insure the early

attention of the Legislature being called to this important subject.' *Extraordinary Tithe Rent Charges.*—Resolved, on the motion of Mr. Inderwick, M.P.: 'That it is expedient that Extraordinary Tithe Rent Charges should be abolished by means of a scheme to be provided for their redemption by commutation upon equitable terms.'

The Secretaries of the Conference are the Rev. Perceval Webb, Chichester; the Rev. A. M. Deane, East Marden Vicarage; and the Rev. Divie Robertson, Henfield Vicarage, Hurstpierpoint.

Ely.

This Conference was held on June 21 and 22, the Bishop presiding. The following resolutions were agreed to:—1. *Cathedral Commission.*—That a Committee be appointed to consider any recommendations which may be made by the Cathedral Establishments Commission affecting Ely Cathedral, and to report upon the same to the Conference. 2. *Freedom of Worship.*—That this Conference, recognising the desirability of removing all impediments to the free use of our parish churches by all classes for the purpose of Divine worship, and being of opinion that the practice of levying pew-rents and appropriating sittings is opposed to the same, and prejudicial to the interests and growth of the Church, requests the aid of the Ely Diocesan Fund Committee, in reference to grants for church building and restoration, in giving practical effect to this resolution in such manner as they may deem advisable. [About 2,000*l.* from offertories and subscriptions were given last year in grants by the Conference.] 3. *Toleration.*—That in the opinion of this Conference, the peace of the Church will be best secured by a wise toleration of divergent practice in the conduct of Divine worship, consistent with the doctrines of the Prayer Book, subject to the control of the Bishop, assisted by a council. 4. *Tithes.*—That this Conference is of opinion that, if the custom now observed by some owners of land of paying the tithe-rent charge themselves, and not laying the obligation on the occupiers, were made universal, the spirit of the Commutation Act would be more closely and fairly carried out, and the mistaken impression would be removed that the payment of rent-charge is a special and unfair tax upon the tenant farmers. 5. That this Conference, understanding that the mode of taking the averages gives rise to a feeling of wrong, desires that an impartial public inquiry should be made, with a view to finding a remedy, if such wrong be proved to exist. 6. *Sponsorial System.*—That the present circumstances of the Church require a greater latitude than is allowed by Canon 29 in regard to the qualification of sponsors, and by the rubric in regard to their number and necessity. 7. *Middle-class Education.*—That the Diocesan Council of Education be requested to consider and report upon the facilities now afforded for middle-class education in the different parts of the diocese. 8. *Central Council of Diocesan Conferences and Synods.*—That this Conference nominate the following

to attend and represent it at the forthcoming Council of Diocesan Conferences, and to report on the same—viz. *Lay*: C. Magniac, Esq., M.P., B. B. Hunter Rodwell, Esq., G. W. E. Russell, Esq., M.P.; *Clerical*: Archdeacon of Ely, Canon Abraham, and Canon Macaulay. Abstracts of reports of the Deaneries on Sunday Schools, Communicants, Church choirs, and reports of the Inspector in Religious Knowledge, the Diocesan Sunday School Society (newly established), Missionary Studentship Association, Church of England Temperance Society, &c., were presented, and other Church business transacted.

The Venerable Archdeacon Emery, The College, Ely, is Secretary of the Ely Conference.

Exeter.

The Conference was held at Exeter on Tuesday and Wednesday, October 25 and 26. The Bishop's opening address was mainly remarkable for the serious and weighty words employed by him in dealing with the difficulties of religious education. He believed that everything depended upon the earnestness and zeal shown by Churchmen at this time in maintaining the present system. *Cathedral Reform.*—The Dean made a personal explanation with respect to the attitude of the Chapter towards the Bishop as their visitor and the report which had been submitted to the Royal Commission, which called forth a reply from the Bishop, showing the Dean to be under a misapprehension. *Church Patronage.*—A resolution in support of Mr. Stanhope's Bill was carried. *Tithe.*—It was proposed by the Rev. H. Bramley, seconded by Prebendary Sadler, and carried unanimously, 'That, considering (1) the discussions that have lately taken place on the payment of tithes; (2) the proposed legislation on the calculation of averages; and (3) the probability of suggestions being made on the subject in the forthcoming Report of the Royal Commission on Agriculture, a Committee of this Conference be appointed to consider and report on the working of the Tithe Commutation Act, or to take such steps as shall seem to them desirable.'

The Rev. Canon Sackville Lee, the Close, Exeter, is Secretary of the Conference.

Gloucester and Bristol.

The second Conference for this Diocese was held in the Chapter Room of Gloucester Cathedral, on Tuesday and Wednesday, October 11 and 12. The Bishop presided, and the attendance included Earl Bathurst, Sir M. Hicks-Beach, Bart., M.P., Mr. J. R. Yorke, M.P., Mr. Monk, M.P., Major Chester Master, M.P., &c.; Archdeacons Sheringham, Norris, and Sir G. Prevost, Bart., &c. The Bishop confined himself to very few words in his opening address—chiefly words of respect and sympathy upon the death of Archdeacon Randall—and the Conference at once proceeded to business. *Church Patronage.*—It was decided, on the recommendation of the Chairman, to appoint a Committee to consider the subject. *The Central Council.*—

T. : *Conference* decided to refrain from sending delegates to it until after its next meeting. After a trenchant paper on Mr. Mundella's 'Educational Proposals,' by the Rev. W. J. Kennedy, an interesting debate followed, and a Committee was appointed to consider the question. *Church Defence.*—A paper of great importance, showing much research and full of valuable statistics, was read by Mr. J. E. Dorington on 'The Endowments of the Church and its connection with the State.' The paper has since been reprinted as a pamphlet. In the debate which ensued, very hearty speeches in support of the Church were made by three M.P.'s—Sir M. H. Beach, Mr. Chester Master (Conservative), and Mr. Monk (Liberal), the latter remarking that he 'felt very strongly that the Church of England at this present moment was doing its work as a Church, that it had a strong position, and that the Clergy throughout the country, with very few exceptions, had the respect and esteem and love of the people of England.' The rest of the second day was occupied with a discussion on the Sunday question.

The Secretaries of the Conference are the Rev. J. Mayne, St. Catherine's Vicarage, Gloucester, and Francis W. Jones, Esq., Eldon Chambers, Gloucester.

Hereford.

The Diocesan Conference met in the Town Hall, Hereford, on Tuesday and Wednesday, November 15 and 16, the Bishop in the chair. After a brief address from the chairman, an unexpected and somewhat prolonged debate took place on the constitution of the Conference with special reference to the large number of *ex officio* members. *Relief of the Poor.*—After a paper read by Mr. Jasper More, formerly M.P. for Shropshire, the following resolution was carried: 'That a Committee be appointed to consider whether the endowed charities of the Diocese may be made the nucleus of a more thorough organisation of poor relief in the Diocese.' *The Proposed New Code of Education.*—After a paper by the Bishop, and speeches by Sir B. Leighton, M.P., and others, it was resolved 'That any alteration in the present system of Government grant to Primary Schools in rural districts which involves greatly increased expenditure, excessive raising of the standards of education, and frequent changes in the Code, is much to be deprecated.' *Central Council.*—There was a long debate on this subject, with speeches by the Right Hon. M. Bernard, Sir Frederick Ouseley, and others. Eventually the following delegates were appointed:—*Lay*: Dr. Tristram (Chancellor), W. L. Lowndes, Esq., A. Salwey, Esq.; *Clerical*: The Hon. and Very Rev. the Dean of Hereford, the Rev. Prebendary Poole, the Rev. J. Mitchell. *Tithe.*—There was an interesting debate, with a speech, amongst others, from Mr. Duckham, M.P., who spoke as a tenant-farmer. No decision was, however, arrived at, the following resolution being carried by 26 to 7 clerical votes, but rejected by 19 to 14 lay votes: 'That in accordance

with the spirit of the Commutation Act of 1836, the tithe rent-charge which is from the land and not its produce, should be paid by land-owners, or, if paid by the tenant, should be deducted from its rent, any agreement to the contrary notwithstanding.'

The Secretaries are the Rev. T. West, Fownhope Vicarage, Hereford, and Sir Offley Wakeman, Bart.

Lichfield.

The Conference was held on October 26 and 27, in St. James's Hall, Lichfield, the Bishop presiding. The attendance of both orders was quite equal to, or rather exceeded, that of former years. After reading prayers and the minutes of the last Conference, the reports of the Committees then appointed were received. *Church Patronage.*—It was proposed by Stanley Leighton, Esq., M.P., and seconded by Archdeacon Iles: 'That this Conference approves of the general principles of Mr. Stanhope's original Church Patronage Bill, with the exception of the clause permitting exchanges for pecuniary consideration.' 'That the Secretary be requested to send a copy of this resolution to every Member of Parliament in the Diocese, and to ask if he will support the Bill, should it again be introduced; and that the answers to such request be laid before the Diocesan Council.' The following rider, proposed by Archdeacon Allen, seconded by Colonel Drake, R.E., was passed almost unanimously: 'That this Conference approves of making the sale of next presentations illegal.' *Clergy Discipline: Moral Offences.*—It was proposed by the Ven. Archdeacon Sir L. Stamer, Bart., and seconded by Mr. Joseph Challinor, 'That this Conference recognises the importance of amending the law of Clergy Discipline, dealing with moral offences; and hopes that a Bill, embodying the recommendations of the Committees of the two Houses of the Convocation of Canterbury, may be speedily submitted to Parliament.' *Church Defence.*—A paper written by the Earl of Dartmouth, who was unable by indisposition to be present, was read by Archdeacon Iles, and an address was given by Prebendary Abney. It was proposed by Archdeacon Iles, and seconded by C. J. Blagg, Esq., 'That the question of Church Defence be referred to the Diocesan Council, with the expression of the desire of this Conference that a watchful attention be paid to it, and that such action be taken from time to time by the Council as may appear needful.' *Church Boards.*—It was proposed by Robert Walker, Esq., and seconded by the Rev. Prebendary Grier: 'That this Conference, while approving of the formation, when desired, of Parochial Councils, consisting of the Clergy, Churchwardens, and elected members, such members being communicants of the Church of England, considers that it would not be advisable that such councils should be instituted by Act of Parliament, and strongly objects to the proposed Church Boards Bill of Mr. Albert Grey, which this Conference believes would act prejudicially to the best interests of the Church.' *Marriage with a Deceased Wife'*

Sister.—After a paper read by the Dean of Lichfield, and an address from Thomas Salt, Esq., it was proposed and seconded by these two gentlemen 'That this Conference earnestly deprecates any alteration in the Marriage Law of this Church and Realm, which would permit the marriage of a man with his deceased wife's sister, and thus disturb the great principle upon which the table of prohibited degrees has been constructed. That the Secretaries of this Conference be requested to send a copy of this resolution to all Members of both Houses of Parliament in this Diocese, and to express the earnest desire of the Conference that they will vote against the Deceased Wife's Sister Marriage Bill, if it should again be introduced.'

The Secretaries of the Conference are the Rev. Canon Lonsdale, Lichfield; T. Salt, Esq., M.P., Weeping Cross, Stafford; and the Rev. J. Chancellor, St. John's, Derby.

Lincoln.

The Diocesan Conference met on Friday, October 21, at Lincoln. The following subjects were considered:—1. 'The Revised Version of the New Testament;' with address by the Right Rev. the Lord Bishop of Lincoln. 2. 'The Poor Law, Benefit Societies, Labourers' Insurance, and National Thrift;' paper on this by the Hon. M. E. G. Finch Hatton. Only one resolution was carried, and this on the first subject. The second subject was fully discussed; and a resolution upon it proposed, but ruled by the President to be too late and out of order. *The Revised Version of the New Testament.*—It was proposed by Mr. Stapleton, seconded by the Archdeacon of Nottingham, and carried unanimously: 'That this Conference is of opinion that the practical suggestions made at the close of the President's address are deserving of careful consideration, and it recommends them to the attention of the Diocese and the Church.' These were (1) 'whether the margins of some larger editions of our Authorised Version might not be further enriched with such alternative renderings derived from the Revised Version as may be judged by competent authority to be preferable to the renderings in the text of the Authorised Version;' and (2) 'whether the Clergy, in the public reading of Holy Scripture in our churches, might not be allowed by lawful authority to read those alternative marginal renderings instead of the renderings in the text.' It was also further decided that six delegates to the Central Council should be elected by voting-papers sent to all members of the Conference, clerical and lay.

The Secretaries of the Conference are the Right Rev. the Bishop of Nottingham, Leasingham Rectory, Sleaford, and the Rev. Sub-Dean Clements, Lincoln.

Norwich.

The Conference met at Norwich on November 3 and 4, 118 Clergy and 120 Laity being present. *Church Discipline.*—An animated discussion took place, ending in the rejection of the report presented to

the Conference by the Committee appointed to consider that subject. *Central Council.*—A resolution in favour of sending delegates to the Council was carried by a large majority, and the following gentlemen were subsequently nominated:—*Lay*: R. T. Gurdon, Esq., M.P., Hunter Rodwell, Esq., T. W. Hansell, Esq.; *Clerical*: Rev. Dr. Woolley, Canon Hinds Howell, Rev. A. C. Copeman. *Church Patronage.*—A resolution in support of Mr. Stanhope's Bill, so far as it related to the sale of next presentations to benefices and to donatives was carried with very few dissentients. *The Law of Divorce.*—A long report upon the law of divorce was adopted by the Conference by a large majority. It recommended (1) a longer period than six months between the decree *nisi* and the decree absolute; (2) that no second marriage should be lawful to a person convicted of adultery so long as the innocent party remained alive; (3) that the intermarriage of the guilty parties should be absolutely forbidden; (4) that no clergyman should be compelled to publish the banns of any divorced person, or to allow his church to be used for the marriage of such person.

The Secretaries of the Conference are the Rev. Canon Hinds Howell, Drayton Rectory, Norwich, and T. W. Hansell, Esq.

Oxford.

The Conference met at the Sheldonian Theatre, Oxford, on October 6 and 7. The Bishop, in his opening address, referred, *inter alia*, to the Church Patronage Bill, which, he remarked, 'had been introduced into Parliament, and unkindly set aside, not as bad or hurtful, but because it would strengthen and benefit the Church.' The following resolutions were agreed to:—*Church Councils*: 'That inasmuch as the welfare of the Church greatly depends upon the concurrence of the Laity and the Clergy, it appears to this Conference that the consideration of matters of general and local interest to Churchmen would be assisted by the voluntary adoption of Church Councils, so framed as to obtain the harmonious co-operation of the lay communicants with the parochial Clergy' (moved by the Right Hon. J. G. Hubbard, M.P.). *School Boards*: 'That this Conference strongly deprecates the formation of School Boards, as depriving the children of the Church of their right to a definite religious education, and at the same time appearing to be attended with a great increase of expenditure' (moved by Canon Butler). *The Marriage Laws*: 'That, in the opinion of this Conference, all restrictions on marriage on the ground of affinity depend on the same principle; that it is impossible to do away with one of these restrictions without striking at the root of all the rest; and that any alteration in the present law is to be deprecated' (moved by Dr. Swabey). *The Ritual Question*: 'That in the opinion of this Conference, it is desirable that in all cases of appeal to Her Majesty in Council touching any question of the doctrine, tenets, or ritual of the Church of this realm, such question should be referred for decision to a Court consisting of the Archbishops and Bishops of the Provinces

of Canterbury and York, who should certify their judgment thereupon to the Judicial Committee in manner provided by the Bishop of London Bill, 1850' (moved by Mr. A. W. Hall, and carried by 145 to 89 votes). *The Central Council*: It was decided, on the motion of Mr. Picard, to proceed to the election of six delegates to the Central Council; a rider, proposed by Professor Burrows, being appended that it was done 'under the proviso that the Council shall not in any way assume the position of representatives of the Church, but confine itself to the province of a Committee of the Diocesan Conference.'

The Secretaries of the Conference are the Rev. G. N. Freeling, Merton College, Oxford, and F. P. Morrell, Esq., St. Giles's, Oxford.

Peterborough.

This Conference assembled in the Town Hall, Northampton, on October 11 and 12. The Bishop, in his opening address, dwelt upon the importance of Churchmen uniting to strengthen the hands of the Church party in Parliament; upon Mr. Albert Grey's Church Boards Bill—which he regarded as utterly impracticable and mischievous; upon the Central Council, lay help, infidelity at Northampton, &c., &c., and then dismissed the Conference to business. *Central Council.*—The following gentlemen were elected to serve upon the Council: *Lay*: Mr. Pell, M.P., Mr. Stopford Sackville, and Mr. E. P. Monckton; *Clerical*: Archdeacon Lightfoot, Canon Watson, and the Rev. H. Twells. *Lay Help.*—The following resolution was carried upon the motion of Archdeacon Lightfoot: 'That having regard to the increase in the number of lay helpers, to the growing importance of their work, and the advantages likely to be secured by its better organisation and wider development, it is desirable that a committee be appointed to consider and report on the whole question.' A rider was subsequently accepted including women in the work. *Sunday Closing.*—The Conference came to no agreement. *Church Patronage.*—The following resolution was proposed by the Bishop, and carried unanimously:—'That this Conference regards it as clearly proved that there are grave abuses and scandals connected with the existing system of Church Patronage; that it regards Mr. Stanhope's Patronage Bill, in its main provisions, as a well-designed effort in the direction of their reform, and it trusts that any amendments introduced into this measure by the Legislature may be in the direction of increased purity and efficiency of the ministry of the Church.'

The Secretaries of the Conference are the Rev. W. Lucas Collins, Lowick Rectory, Thrapstone, and G. W. Gunning, Esq., Horton, Northampton.

Rochester.

The first meeting of this Conference must be pronounced a great success. All but twenty-eight members of a total exceeding 300 were present at one or other of the sessions. The Bishop's address

was a striking one—outspoken and practical; and the various discussions were carried on with plenty of spirit, and, at the same time, with a great show of mutual respect. *Central Council of Diocesan Conferences.*—The debate on this subject was opened by Canon Phillips, who was followed by Mr. Sydney Gedge. Their proposal was that the Standing Committee should be authorised to elect representatives, in order to be in time for the then impending session of the General Conference. Subsequently, on the motion of the Rev. C. H. Rice, seconded by the Rev. C. T. Procter, an amendment in the following terms was unanimously adopted by the Conference:—'That this Conference welcomes the project of a National Church Conference, to consist of delegates from the several Diocesan Conferences; and authorises the Standing Committee, if and when instructed by the Bishop, to prepare a scheme for the selection of three Clergy and three laymen, to represent the Conference; due provision being made (1) for the representation of minorities, and (2) for the election of Clergy and Laity severally by their orders.' *Education.*—There was an excellent debate on this subject, the Conference declining to see matters quite in the light which Mr. Gedge, as Solicitor to the School Board, would fain have had it; the result being in no small degree due to a very able speech by Canon Daniel, of Battersea.

The Secretary is the Rev. H. W. Yeatman, Sydenham, S.E.

St. Albans.

The Conference of this Diocese met at Colchester, on October 12 and 13. The celebration of Holy Communion, with which it opened, was largely attended. Archdeacon Grant presented a valuable report on the supply of candidates for Holy Orders. Mr. Heathcote presented the report of his Committee on the Sale, Exchange, &c., of Ecclesiastical Benefices, to which the Rev. W. J. Lawrence, Rector of St. Albans, offered an amendment, and after a somewhat warm discussion, the amendment was carried, and the report rejected. *Central Council of Diocesan Conferences.*—Archdeacon Blomfield carried a proposal to send representatives for one year to the Council, a Committee being appointed to look into the subject. *Thrift.*—This subject was introduced in an able paper by Sir H. Selwin Ibbetson, Bart., M.P., and thoroughly discussed. The Rev. H. F. Johnson carried a proposal to form a Diocesan branch of the Church of England Temperance Society. The Rev. J. W. Irvine, Rector of St. Mary's, Colchester, carried a proposal to make the Diaconate 'permanent, and tenable with an honest secular calling.' The Parochial Boards Bill was very thoroughly and carefully set forth by the Rev. F. Spurrell, Rector of Faulkbourn. E. Raitt, Esq., of St. Alban's, carried a proposal for the Standing Council to inquire into the present mode of representation in the Conference, and the best method of making it more efficient.

The Secretaries of the Conference are the Rev. J. G. Carey, Boreham Vicarage, Chelmsford, and J. W. Perry Watlington, Esq., Moor Hall, Harlow.

ST. ASAPH.

The second Triennial Conference was held at Denbigh on April 21 and 22, under the presidency of the Bishop. The actual proceedings of the Conference were preceded by a Welsh service on the evening of the 20th, in the fine church of St. Mary's, which was crowded in every part. On the morning of Thursday the 21st (Litany having been said and Holy Communion celebrated at 8 A.M.) there was full choral service in English in the same church at 11.45, followed by an admirable sermon by the Rev. F. J. Jayne, Principal of Lampeter College. After the Bishop's address, a valuable and suggestive paper on *Ruri-Decanal, Archidiaconal and Diocesan Organisation*, was read by Mr. W. Trevor Parkins, the active Hon. Secretary of the Conference, followed by a striking and outspoken one from Mr. Stanley Leighton, M.P., calculated to rouse Churchmen, of the Diocese of St. Asaph at any rate, to make their voices heard and their influence felt. Other papers and speeches followed, and finally, in reply to a question from Mr. Leighton, the Bishop suggested that the Committee of the Conference should nominate delegates to the Central Council. In the evening a public meeting, presided over by Sir Watkin Wynn, Bart., M.P., was held in the County Hall, the room being crowded to excess. 'Temperance and Thrift' was the text of the speeches, and the speakers included the Right Hon. H. Cecil Raikes, Sir Robert Cunliffe, M.P., and Archdeacon Smart. *Central Council of Diocesan Conferences.*—The following gentlemen were nominated to serve as delegates by the Committee specially appointed for that purpose:—The Right Hon. H. Cecil Raikes, P. P. Pennant, Esq., W. Trevor Parkins, Esq., Revds. Canon Howell Evans, G. H. M. Gill, Canon R. Wynne Edwards. Their names being submitted to the Conference, they were, on the motion of Lord Harlech, unanimously accepted by the Conference. *The Supply of the Spiritual Wants of the Diocese.*—This subject was introduced by the Rev. D. Williams. In the course of the discussion upon it Mr. H. Cecil Raikes advocated the introduction of a body of lay evangelists, who he thought would be peculiarly suitable to the circumstances of Welsh Dioceses. Eventually, the desirableness of introducing such a class of persons into the Diocese was referred to the Committee, to report on to the next Conference. *The Religious Instruction of the Young.*—Papers were read on this subject by Mr. H. R. Sandbach, the Revds. S. E. Gladstone, G. J. Howson, and E. Owen, and after an interesting discussion, the second Diocesan Conference for St. Asaph came to a satisfactory conclusion.

The Secretaries of the Conference are the Archdeacon of Montgomery, Whittington Rectory, Oswestry, and W. Trevor Parkins, Esq., Glasfyn, Wrexham.

St. David's.

The first Conference for the Diocese of St. David's was held at Carmarthen on Tuesday and Wednesday, May 3 and 4, the Bishop presiding, and nearly all the delegates being present. The Bishop in his opening speech referred to his long-felt desire to hold such a Conference, and explained how from one cause and another the Conference had not been summoned until that time. As to the question of Disestablishment he thought that by the case of 'Jones *v.* Stannard' a deathblow had been dealt to so-called 'Liberation,' and that the Society which adopted that title should now drop the mask and change its name. The Bishop in conclusion expressed his full sympathy with every prudent movement for securing the counsel and co-operation of the laity. *Constitution.*—A proposal that the lay constituency should be confined to communicants was lost by a large majority, as was also one for reducing the *ex officio* members by the exclusion of the thirty-one Rural Deans. *Diocesan Committee for Church Work.*—A paper having been read by the Rev. A. J. Ingram, Secretary of the Additional Curates Society, urging the importance of giving an organised Diocesan support to that Society, and to the Incorporated Church Building Society, and the Rev. T. H. Hughes having pleaded for similar support for the Church Pastoral Aid Society, Dean Allen moved, and the Conference unanimously assented, to the following resolution:—'That it is desirable to appoint a Diocesan Committee to work in co-operation with the Central Societies for Church Building, and for the supply of spiritual aid.' *Lay Agency.*—Interesting speeches were made by the Bishop, Principal Jayne, and Canon Bevan, and it was resolved to prepare and present a report on the subject to the next Conference, the Bishop incidentally mentioning that in York the Wesleyans employed lay helpers of various orders to the number of 480. On the motion of Lord Dynevor, seconded by Chancellor Phillips, the Bishop was requested to summon the next meeting of the Conference for the autumn of 1882.

The Secretary of the Conference is the Very Rev. Dean Allen, the Deanery, St. David's.

Salisbury.

The Salisbury Synod met on Wednesday and Thursday, April 27 and 28. The Bishop, in his opening address, referred to the Burials Act, declaring it to be his intention to accede to any requests to consecrate new or additional churchyards, just as before the Act was passed. *Central Council.*—A resolution of Lord Nelson's in favour of sending delegates to the Conference was lost; and an amendment of Archdeacon Sanctuary's, that the matter should be referred to the Organising Committee to consider, was carried by a large majority. *The Sunday Opening of Museums and Galleries.*—The following resolution, proposed by Canon Houghton, seconded by Mr. T. Clark, was carried by 89 votes to 56, after a characteristic speech from Lord Ashley against

it, and an earnest appeal from the Bishop in support of it:—'That this Synod deprecates any relaxation of the existing laws respecting the observance of the Lord's day; and that a petition be presented to both Houses of Parliament against any proposals to legalise the Sunday opening of State museums and art collections.' *Ritual Prosecutions.*—A long debate, on a motion of Sir J. E. Philipps, in favour of considerable latitude in the matter of Ritual, ended by 'the previous question' being carried by 108 votes to 38. *Consecration of Graves.*—The following resolution was proposed by Archdeacon Buchanan, but negatived by a large majority:—'That while carefully providing for the preservation of such legal forms as are necessary to confine our burial grounds to burial purposes, it is no longer desirable to apply to the Bishop for their solemn consecration in the name of the Blessed Trinity; and that, in lieu of this, our Bishop be respectfully asked to sanction the use of such a form of blessing the individual grave, as is authorised in the Diocese of Lincoln. The number of members present during the two days was 276; viz., 5 *ex officio* members, 66 Dorset clergy, and 75 Dorset laymen, 62 Wilts clergy, and 68 Wilts laymen.

The Secretaries of the Conference are the Hon. and Rev. Sidney Meade, Wyly Rectory, Heytesbury, and H. B. Middleton, Esq., Bradford Peverell, Dorchester.

TRURO.

The Conference met at Truro on Thursday and Friday, October 27 and 28. The Bishop, in his opening address, dealt with the questions of Lay Help, the Ecclesiastical Courts, and the Cathedral, on which latter subject he spoke earnestly and hopefully. Mr. Carlyon subsequently stated that by using the stone now resolved on, he had the authority of Mr. Pearson for saying, the work could be carried out for the original estimate of 35,000*l.* The following resolutions were passed:—*Church Patronage.*—'That the Bill lately brought before the House of Commons by the Hon. E. Stanhope, deserves the hearty support of all Churchmen, and this Conference desires it may become law as soon as possible' (proposed by Rev. F. Hockin, and carried unanimously.) *Benefit Societies.*—'That the establishment of Benefit Societies on a national basis is well worthy of consideration' (proposed by R. Foster, Esq., and carried unanimously.) On the subject of Church Defence, the Rev. H. Overy moved, and Mr. J. L. Peter seconded, the following resolution:—'That the suggestions contained in the letter of the Archbishop of Canterbury, issued through the Church Defence Institution, should be carried out as widely as possible.' Canon Thynne moved to add certain words, having reference to the present constitution of the Ecclesiastical Courts, but owing to the lateness of the hour a division was not taken, and the Conference adjourned.

The Secretaries of the Conference are the Rev. Canon Cornish, Veryan Vicarage, Grampound Road, R. S. O., and Edmund Carlyon, Esq., St. Austell.

PROVINCE OF YORK.

York.

This Conference assembles only in alternate years. It met in 1880, and will meet again in 1882. The Secretary is the Rev. W. F. Rowsell, St. Paul's Vicarage, Hull.

Durham.

Owing to the Church Congress for 1881 being held in the Diocese, the Conference (which met for the first time in 1880), did not assemble. The Secretary is the Rev. Canon Tristram, the College, Durham.

Carlisle.

The twelfth annual meeting of the Carlisle Diocesan Conference was held on September 27 and 28 in the Fratry, the restoration of which had recently been completed at the hands of Mr. G. E. Street, R.A. There was an attendance of sixty clerical and forty-eight lay members, among the latter being two members of Parliament, the Hon. W. Lowther and Mr. J. Cropper. The members having attended service in the Cathedral, the Bishop delivered his opening address at noon. He referred in sympathetic terms to the resignation of Dean Close, spoke approvingly of the Central Council of Diocesan Conferences, urged a strong expression of opinion upon Mr. Stanhope's Church Patronage Bill, and insisted that the Church of England must keep, as far as possible, clear from party politics. 'I don't know,' said the Bishop, 'why the thoughtful and good of both parties should not combine in the support, and, if need be, the wise reformation of an institution which is above all parties, and is a precious possession of the whole land.' *Church Patronage.*—The Rev. Canon Prescott moved, and the Chancellor of the Diocese seconded the following resolution, which was carried with only two dissentients:—'That without expressing approval of every detail, this Conference desires to record its opinion of the soundness of the general principles of the Church Patronage Bill of the Hon. E. Stanhope, as originally introduced, and trusts that it will be favourably regarded by Parliament in its next session.' *Central Council.*—The following gentlemen were elected by ballot as representatives of the Conference on the Council:—*Clerical*: Archdeacon Cooper, Canon Prescott, Canon Ware. *Lay*: W. D. Crewdson, Esq., J. Cropper, Esq., M.P., W. H. Wakefield, Esq. *Church Courts.*—A motion and three amendments on this subject were brought forward by Dr. Hayman, Mr. Crewdson, the Rev. T. K. Richmond, and Mr. W. H. Wakefield respectively. Eventually, after the debate had been adjourned to the second day, a third amendment prepared by the Bishop was carried almost unanimously. It was to this effect:—'That, while declining to

express any opinion as to the rights and duties of the Civil Legislature, this Conference declares that in its judgment it is desirable or even essential that the law should be so changed as to make it impossible that a spiritual offence should be punished by imprisonment.' *The Imprisonment of Mr. Green.*—The Rev. C. M. Preston moved, and the Rev. T. J. Cooper seconded the following resolution, which was carried by 34 votes to 14: 'That this Conference regrets the whole course of the Public Worship Regulation Act; deprecates the recent action of the Church Association; and desires that some means may be devised for the immediate release of the Rev. S. F. Green.'

There was an animated discussion on 'The Use and Abuse of the Theatre,' initiated by a thoughtful paper read by Mr. Cropper, M.P., a useful one on the 'Office of Churchwarden,' following on a paper of Mr. Crewdson's, and after votes of thanks to the Dean and Chapter for the use of the Fratry, and to the citizens of Carlisle for the hospitality shown to members, the Bishop, having said a few words of congratulation on the tone of the various discussions, closed the proceedings by pronouncing the benediction.

The Secretaries of the Conference are the Rev. Canon Ware, the Vicarage, Kirkby Lonsdale, and the Rev. T. J. Cooper, St. Cuthbert's Vicarage, Carlisle.

Chester.

This Conference met at Chester on Wednesday and Thursday, October 26 and 27. *Ecclesiastical Courts.*—The Right Hon. H. C. Raikes did not presume to defend the Court of Appeal. Before 1876 it was objected that it was a mixed Court, neither spiritual or secular. To meet this objection the Court of Appeal, as it now is, was founded; and when the division was taken on the question of retaining the Bishops as assessors, he, the speaker, carried the retention of them by his casting-vote. He could never believe that the respect of the people would be insured if no lawyers were allowed to sit in jurisdiction where sound law is looked for. With reference to the Court of Arches, it was a blot that if, in case of Lord Penzance's death or resignation, the Archbishops should disagree as to the election of a successor, then it should be left absolutely to the Crown to appoint, whereas he would suggest as preferable that the Bench of Bishops should be consulted to advise the Crown. *Central Council.*—The following gentlemen were elected as representatives—Revds. Chancellor Espin, Canon Feilden, and Canon Gore; the Hon. W. Egerton, M.P., T. W. Tatton, Esq. (of Wythenshawe), and Christopher Bushell, Esq. *Church Patronage.*—Resolution proposed by the Rev. Canon Gore, seconded by Mr. T. W. Hensley: 'That this Conference hereby expresses hearty approval of the first Bill introduced last Session into the House of Commons by the Hon. Edward Stanhope, and tenders warm thanks to him for his zealous and persevering efforts to remove the evil at present connected with the sale of the Right of Patronage in the Church.' 'That the Secretary be

requested to communicate to Mr. Stanhope the terms of this resolution.' Subsequently, on the motion of the Archdeacon of Chester, seconded by Mr. Christopher Bushell, it was resolved: 'That, in the opinion of this Conference, it would be wise, pending legislation, to form Diocesan Boards of Patronage on the lines suggested in Mr. Stanhope's Bill, and that the Bishop be respectfully requested to nominate a Committee for the purpose of forthwith considering and reporting to the Bishop upon the proper constitution and work of such Boards, and the Bishop is hereby requested to constitute such a Board as soon as it may be possible.'

The Secretary of the Conference is the Rev. E. L. Y. Deacle, Northenden Rectory, Manchester.

Liverpool.

The first assembly of this Conference took place on November 16 and 17, in St. George's Hall, Liverpool, which had been freely placed at the service of the Conference by the Corporation. There was a celebration of the Holy Communion at the Cathedral Church of St. Peter at eleven o'clock. The first session was held at two P.M., when the Lord Bishop delivered his opening address. This was of a thoroughly practical and business-like nature, and gave a tone to the whole proceedings. The scheme for the constitution of the Conference, read by the Rev. J. H. D. Cochrane, Secretary, was moved by the ex-Mayor of Liverpool, seconded by Colonel Brown, M.P., and carried unanimously. The report of the Provisional Committee of Diocesan Finance was read by Mr. Thomas Comber, and on the motion of Mr. Christopher Bushell, seconded by the Rev. Chancellor Espin, carried unanimously. *Central Council of Dioceran Conferences.*—The invitation to send representatives was referred for consideration to the Standing Committee. *A Cathedral for Liverpool.*—Dean Howson read a paper, and resolutions were passed in favour of the scheme. *Spiritual Destitution.*—On the second day, the morning's session was given up to the consideration of the spiritual destitution of the large parishes, and after an excellent paper by Archdeacon Bardsley, a resolution was passed instructing the Standing Committee to take immediate steps, by the formation of a Home Mission Fund or otherwise, to provide for the spiritual wants of the rapidly-increasing population. *Census of Religious Worship.*—Canon Trench moved a resolution as to taking an official census of Church attendance, which was also referred to the Standing Committee, with an instruction to report at the next Conference. *Church Boards.*—At the afternoon session, Captain Graham Hills, R.N., read a paper in favour of Church Boards, and moved a resolution that they should be legalised. There were strong protests against this from many of the leading laymen, including Mr. C. Bushell and Col. Brown, M.P., and an amendment was almost unanimously

carried that the Conference did not consider it advisable to give Church Boards any legal status.

The Secretary of the Conference is the Rev. J. H. D. Cochrane, St. Saviour's Parsonage, Everton, Liverpool.

Manchester.

This Conference met at Manchester on Wednesday and Thursday, October 12 and 13. After celebration of the Holy Communion in the Cathedral at 9.30, the Conference assembled in the Assize Courts at 11, to hear the Bishop's address. *Central Council.*—The Conference confirmed the appointment by the Standing Committee of the following Clergy and Laymen to represent the Manchester Diocesan Conference on the Central Council of Diocesan Conferences—viz. *Clerical*: Ven. Archdeacon Anson, Rev. Canon Maclure, Rev. Canon Allen; *Lay*: Hugh Birley, Esq., M.P., Lord Winmarleigh, and W. H. Houldsworth, Esq. *The Best Methods of Extending and Strengthening Agencies for Promoting Religion in Parishes.*—The following resolution was carried unanimously:—'That this Conference desires the establishment of a Diocesan Association of Lay Helpers, and wishes to make widely known the readiness of the Clergy to accept the offer of Lay help.' A Committee of Clergy and Laymen was appointed to devise a scheme for carrying this resolution into effect, and to report to the Bishop. *Church Patronage.*—The following resolution was put and carried unanimously:—'That this Conference cordially approves the provisions of the Bill as originally introduced in the last session of Parliament, by the Hon. E. Stanhope, entitled, "A Bill to Amend the Laws relating to Patronage, Simony, and Exchange of Benefices in the Church of England," so far as relates to the power of the Bishop to refuse institution, to the abolition of donatives, and to the prohibition of the sale of next presentations, and expresses a hope that it will be reintroduced by him in the next session; and that a copy of this resolution be forwarded to Mr. Stanhope.' The following resolutions were also submitted to the Conference, but withdrawn after discussion:—*Ecclesiastical Courts.*—'That the dissatisfaction with the existing constitution and relations of the Courts concerned with spiritual matters may be removed by the reconstruction of the Courts Christian, beginning with the Court of the Archdeacon, with a final appeal to the Court of Convocation, as the last 'Court of Appeal in all spiritual matters.' 'That the limits of toleration of Ritual observances should be found in the user of this Church of England in the second year of King Edward VI.'

The Secretary of the Conference is the Rev. J. M. Elvy, St. Luke's Terrace, Cheetham Hill, Manchester.

Ripon.

This Conference, which should have met on October 12 and 13, was postponed on account of the indisposition of the President, the

Bishop of the Diocese. The Secretaries are the Rev. Canon Owen, Boroughbridge Vicarage, T. G. Teale, Esq., Leeds, and E. Newsham, Esq., Leeds.

Sodor and Man.

The third session of this Conference was held at Douglas, on Tuesday and Wednesday, October 25 and 26. On Tuesday morning, Holy Communion was celebrated at St. George's Church; in the afternoon, after the Bishop's opening address, the subject *By what methods can we best attach our people to the Church?* was discussed. The readers were Rev. Dr. Hughes-Games, Colonel Price, J.P., and Rev. F. F. Tracy, M.A. The speakers, Rev. W. T. Hobson, G. A. Ring, Esq., A. N. Laughton, Esq., Major-General Dickson, Rev. G. Williams, Rev. W. Hawley, T. C. Callow, Esq., Rev. John Howard, Rev. Hugh S. Gill, &c. On Wednesday morning the subject of discussion was, *Preaching—how best to adapt it to the requirements of the present age, so as to increase its usefulness.* Readers: A. N. Laughton, Esq., Rev. E. B. Savage, and Rev. W. T. Hobson. Speakers: Rev. Dr. Hughes-Games, Colonel Price, T. C. Callow, Esq., Rev. J. N. Quirk, &c. On Wednesday afternoon the subject was, *The Prayer Book—how best to lead people to understand and value it.* Readers: Rev. H. E. Campbell, George A. Ring, Esq., and Rev. J. P. Stephenson. Speakers: Rev. H. S. Gill, Major-General Dickson, Rev. T. C. Chapman, Rev. John Howard, Rev. Dr. Hughes-Games, Rev. W. T. Hobson, Rev. W. Hawley, W. B. Stevenson, Esq., A. N. Laughton, Esq., &c. *The Cathedral.*—The Committee handed in their report, recommending a site at Eastfield in the upper part of the town. The Committee on Lay Agency was reappointed, with special instructions to report on the question of licensing Lay Preachers. The Conference was pronounced on all sides to have been a most successful one. The discussions were carried on with great animation, and though 'burning questions' were by no means avoided, and widely differing opinions were expressed, the temper of the various meetings was excellent. The interest of the general public was manifested by the large numbers who crowded the hall on each occasion. In fact, the Conference is evidently becoming a power for much good in the diocese.

The Secretaries of the Conference are the Rev. H. S. Gill, Malew Vicarage, and C. Cannel, Esq., 30 Athole Street, Douglas.

CENTRAL COUNCIL OF DIOCESAN CONFERENCES.

THE Central Council, which appears likely to assume a very important position in the Church of England of the future, had its origin at a meeting of Secretaries of Diocesan Synods and Conferences, and of friends interested in such work, held at 9 Bridge Street, Westminster, on Friday, June 4, 1880, at which were present the following secretaries: —Ven. Archdeacon Emery (Ely), *in the chair*; Rev. W. T. Jones (Winchester), Rev. E. L. Deacle (Chester), Rev. Canon Owen (Ripon), Rev. W. F. Erskine Knollys (Canterbury), Rev. Canon Hinds Howell (Norwich), Rev. D. Robertson (Chichester), Rev. Canon Collins (Peterborough), H. B. Middleton, Esq. (Salisbury), together with Earl Nelson, Rev. Dr. Alfred T. Lee, Stanley Leighton, Esq., M.P., Archdeacon Hannah, Archdeacon Hessey, Archdeacon Walker, Archdeacon Sanctuary, Rev. J. W. Irvine.

It was then moved by the Rev. R. D. Owen and seconded by the Archdeacon of Middlesex: 'That it is most desirable that there should be a central council formed of representatives of Diocesan Conferences to recommend one or more special subjects to be discussed by each Conference at its next meeting, and to consult generally on other subjects affecting the interests and efficiency of the Church.'

It was also moved by the Rev. Canon Hinds Howell, and seconded by Stanley Leighton, Esq., M.P.: 'That the Archdeacon of Ely, as chairman of the meeting, and the secretaries, be requested to forward the above resolutions to the Archbishops and Bishops of the provinces of Canterbury and York.'

A copy of the above resolutions was accordingly sent to each of the Bishops, and to the Secretaries of Conferences, as far as their names were ascertained.

At certain of the Conferences held during the ensuing autumn, delegates, three lay and three clerical, were nominated to represent their respective Conferences at the Council. Other delegates were nominated during the spring of 1881, and on July 7 the first meeting of the Council was held at the National Society's Rooms, Broad Sanctuary, Westminster, when the following representatives were summoned:—

WINCHESTER.—*Lay*: Lord Henry Scott, M.P., Right Hon. G. Cubitt, M.P., and M. Portal, Esq. *Clerical*: Archdeacon Atkinson, Rev. W. Durst, and Rev. Canon Sumner.

CHICHESTER.—*Lay*:—W. E. Hubbard, jun., Esq., Hon. R. Denman, and Sir W. Barttelot, Bart., M.P. *Clerical*: Archdeacon of Chichester, Archdeacon of Lewes, and Rev. Dr. Crosse.

ELY.—*Lay*: Charles Magniac, Esq., M.P., B. B. H. Rodwell, Esq., M.P., and George W. E. Russell, Esq., M.P. *Clerical*: Archdeacon of Ely, Canon Macaulay, and Canon Abraham.

LICHFIELD.—*Lay*: J. Robinson, Esq., Stanley Leighton, Esq., M.P., and F. N. Smith, Esq. *Clerical*: Very Rev. the Dean of Lichfield, Rev. Prebendary Lloyd, and Rev. F. Atkinson.

ST. ALBANS.—*Lay*: H. H. Gibbs, Esq., T. F. Halsey, Esq., M.P., and P. O. Papillon, Esq. *Clerical*: Archdeacon Blomfield, Rev. J. Menet, Hon. and Rev. Canon Neville.

TRURO.—*Lay*: Earl of Mount Edgcumbe, Earl of St. Germans (the late), and Arthur C. Willyams, Esq. *Clerical*: Archdeacon Hobhouse, Rev. F. Hockin, and Rev. Canon Thynne.

BATH AND WELLS.—*Lay*: Right Hon. Earl of Cork, R. H. Paget, Esq., M.P., F. H. Dickinson, Esq. *Clerical*: Canon Bernard, Prebendary Ainslie, and Prebendary Salmon.

LINCOLN:—*Lay*: The Hon. M. E. G. Finch Hatton, Sir C. H. J. Anderson, Bart., and Thomas Garfit, Esq. *Clerical*: The Bishop of Nottingham, the Archdeacon of Nottingham, and Canon Clements.

ST. ASAPH.—*Lay*: The Right Hon. Henry Cecil Raikes, P. P. Pennant, Esq., and W. Trevor Parkins, Esq. *Clerical*: Revs. Canon Howell Evans, G. H. M'Gill, and Canon R. Wynne Edwards.

BANGOR.—*Lay*: Lord Penrhyn, R. Lloyd Edwards, Esq., Major Platt. *Clerical*: The Dean of Bangor, Rev. John Pryce, and Rev. P. C. Ellis.

CARLISLE:—*Lay*: Sir James Ramsden, Bart., James Cropper, Esq., M.P., and Miles MacInnes, Esq. *Clerical*: Archdeacon of Kendal, Rev. Canon Ware, and Rev. T. J. Cooper.

CHESTER.—*Lay*: Hon. Wilbraham Egerton, M.P., Richard Barton, Esq., and Edward Collins, Esq. *Clerical*: Rev. Chancellor Espin, Rev. W. Bryans, and Rev. G. R. Feilden.

MANCHESTER.—*Lay*: Lord Winmarleigh, Hugh Birley, Esq., M.P., and W. H. Houldsworth, Esq. *Clerical*: Archdeacon Anson, Rev. Canon Allen, and Rev. Canon Maclure.

RIPON.—*Lay*: F. S. Powell, Esq., T. Collins, Esq., M.P., and John Hutton, Esq. *Clerical*: The Dean of Ripon, Canon Temple, and the Rev. J. I. Brooke.

The Conferences of Norwich and Rochester, though they approved of the formation of a Central Council, had not then nominated representatives. The Conferences of Canterbury and Salisbury had referred the subject to their Committees for consideration. The first meeting of the Hereford Conference had not taken place, but the Bishop had himself promised to bring the subject before it at its meeting in the following November.

The following Clergy and Laity were also invited to be present to take part in the first meeting, at which a Constitution and Rules for the future were to be framed:—

Lord Zouche.
The Right Hon. A. J. B. Beresford Hope, M.P.
The Right Hon. J. G. Hubbard, M.P.
The Rev. A. M. Deane.
" D. Robertson.
" F. Burnside.
" Canon Owen.
" Dr. Alfred T. Lee.
" Canon Gregory.
Archdeacon Hessey.
J. G. Talbot, Esq., M.P.
Sir Antonio Brady.
The Rev. J. G. Carey.
" Canon Medd.
" W. T. Jones.
" Canon Prescott.
Hugh Birley, Esq., M.P.
T. Salt, Esq.
E. Whitley, Esq., M.P.
J. Round, Esq., M.P.
Rev. Canon Hinds Howell.
" Fenn.
" Phillips.
Rev. J. T. Medd.
The Dean of Peterborough.
Sir T. Brassey, M.P.
Albert Grey, Esq., M.P.
J. M. Clabon, Esq.
Rev. Prebendary Cadman.
Rev. H. G. Dickson.
G. F. Chambers, Esq.
Hon. E. Stanhope, M.P.
Sydney Gedge, Esq.
The Dean of Worcester.
Archdeacon Balston.
" Lear.
" Groome.
" Perowne.
Canon Pritchett.
J. S. Scott Chad, Esq.
T. W. Hansell, Esq.
C. S. Read, Esq.
Lord C. Bruce, M.P.
J. E. Gorst, Esq., M.P.
Right Hon. Sir R. A. Cross, M.P., G.C.B.
Archdeacon Iles.
" Ffoulkes.
" Lightfoot.
C. Bath, Esq.
Sir J. H. Kennaway, Bart., M.P.
Right Hon. W. H. Smith, M.P.
Rev. J. W. Irvine.
G. B. Hughes, Esq.

Viscount Emlyn, M.P.	T. Gambier Parry, Esq.
E. G. Phillips, Esq.	Rev. J. Oakley.
Rev. Canon Bevan.	Mark Knowles, Esq.
Rev. A. J. Ingram.	Rev. W. Wilks.

A large proportion of the members and invited friends were present on the occasion.

The proceedings were opened with prayer, offered by the Venerable Archdeacon EMERY (Ely).

Archdeacon EMERY then proposed that the Right Hon. H. Cecil Raikes should be asked to preside over their proceedings. The proposal was at once unanimously adopted.

The Right Hon. H. CECIL RAIKES, having taken the Chair, said that, as no other name had been submitted to them, he hoped he was not wrong in assuming that their feeling was one of general acceptance of the proposal made. He could only assure them that in filling such a position he must depend mainly upon the cordial co-operation and goodwill of those over whom it was his privilege to preside. They knew that the gathering of that day could hardly be said yet to have assumed a definite or final character, and that they were assembled rather with the view of finding their way towards a definite constitution of the body which they hoped to become, than to claim for themselves any definite position as a representative body at that moment. Their proceedings would, therefore, be of a tentative character. He thought that they might be very grateful to those who had taken an active part in bringing about that meeting, for not having indefinitely delayed their assembling; but, on the contrary, for having sought an opportunity of bringing those together who were likely to have the keenest interest in the work, with a view of taking them into counsel as to the form that their deliberations should ultimately take. With regard to the office to which they had designated him, it was one which any man in England must feel gratified in assuming; and he would only conclude, as he began, by bespeaking their kind consideration.

Archdeacon EMERY then read a report giving a short statement as to the origin and objects of the Council. The present meeting should, he said, be considered rather in the light of a constituent assembly brought together, in a tentative way, to meet long-repressed aspirations which past important gatherings of Clergy and Laity have fostered and developed.

The following Provisional Constitution was then read and agreed to:—

PROVISIONAL CONSTITUTION AND RULES FOR THE CENTRAL COUNCIL OF DIOCESAN CONFERENCES[1] FOR 1881–1882.

A. The object of the Central Council shall be to give greater unity of action to Diocesan Conferences by considering, through representa-

[1] It is understood that the word 'Conference' includes Synod, as applicable to the meetings held in the Diocese of Salisbury, and Council as

tive members, the resolutions at which such Conferences may have arrived, and other subjects; that so the general opinion of the Church at large may be obtained on matters affecting its welfare, with a view to their being brought prominently, if thought desirable, before the Convocations and Parliament.

B. The action of the Central Council shall be free from political bias.

C. The Central Council shall consist of representatives from Diocesan Conferences. Members of either House of Parliament, or of the Convocations, and members of Diocesan Conferences, though not representatives, may be present at any general meeting, and may, with the permission of the chairman of such meeting, speak, but not vote.

D. A chairman shall be nominated every year, and shall be re-eligible.

E. There shall be an executive committee nominated every year, consisting of twenty persons, of whom the chairman of the council, the secretaries, and the treasurer shall be *ex officio* members, five to form a quorum.

F. The principal duties of the Executive Committee shall be:—1. To summon meetings of the Central Council, as occasion may require; provided always, that one meeting shall be summoned every year as near as may be to the week in which Parliament assembles at which meeting the Report for the year shall be read. 2. To keep Diocesan Conferences informed of the measures brought forward in Parliament or in Convocation affecting the Church, and also to inform them of the subjects suggested for discussion by the Central Council. 3. To request the secretaries of Diocesan Conferences to supply the reports and resolutions of their respective bodies to the Central Council. 4. To prepare bye-laws for submission from time to time to the Council.

Mr. F. S. Powell proposed the adoption of the Constitution.

The Hon. Wilbraham Egerton, M.P., seconded.

Mr. Hugh Birley, M.P., said that it would be very desirable that the relations between that Council and ruridecanal meetings should be considered. They wanted a degree of solidarity which did not exist at present between Ruridecanal and Diocesan Conferences.

Canon Gregory said that the future of that movement might be extremely important. They must act upon the hypothesis that it would succeed, and assume that it would become an important factor in matters affecting the Church. Therefore its constitution was of great moment. Canon Gregory then pointed out some of the differences which existed at present in the constitutions of Diocesan Conferences, and maintained that the Central Council should represent distinctly the Churchmen of England.

Rev. W. T. Jones said that he had the authority of the Bishop of applicable to the meeting held in the united Dioceses of Gloucester and Bristol.

Winchester for stating that though he looked upon the movement as tentative, he regarded it with great approval.

The resolution was then carried unanimously.

On the motion of Archdeacon HESSEY, seconded by Sir ANTONIO BRADY, the Right Hon. CECIL RAIKES was elected chairman for the year; CHARLES MAGNIAC, Esq., M.P., treasurer; Archdeacon EMERY, F. H. DICKINSON, Esq., Rev. W. T. JONES, Vicar of Guildford, and STANLEY LEIGHTON, Esq., M.P., hon. secretaries.

Canon TEMPLE was of opinion that they should be satisfied that day with settling their future constitution.

Archdeacon HESSEY said that a Committee of Convocation had already carefully collated and compared the resolutions passed at Diocesan Conferences. He thought that that report of Convocation showed the necessity for a Central Council like the present, and the advantages which might arise from simultaneous discussion of the same subjects.

Archdeacon EMERY having read a report on the organisation and work of Diocesan Conferences.

Archdeacon HESSEY said that the report showed the absolute necessity of unity of action.

Hon. WILBRAHAM EGERTON, M.P., urged the necessity for obtaining in definite form something like the collective opinion of the Church. Sitting as he did as a member of two Diocesan Conferences he felt that their special want was a central body like the present.

Mr. CROPPER, M.P., had attended Diocesan Conferences in Carlisle, and, quite apart from what might be enumerated as technical results, considered great good was done by the much wider intercourse which has been thus brought about between Clergy and Laity. He would suggest, from his experience in connection with the Local Government Conferences throughout the country, the desirableness of that Council suggesting at least one topic yearly for consideration by all the Church Conferences of the country.

The CHAIRMAN said the last remarks were rather in anticipation of the first resolution on the Agenda Paper, which he would now call upon Mr. Leighton to propose.

Mr. STANLEY LEIGHTON, M.P., said that there was a department of Church work almost wholly neglected by Churchmen—Church legislation, initiated and conducted by Churchmen in accordance with the opinion of the Church, was a thing almost unknown in Parliament. It was the fault of Churchmen, not of members of Parliament. Parliamentary influence depended upon the idea that speakers expressed the opinions of a multitude outside, which might become some day an awkward majority. Therefore they should make for themselves a machinery capable of coping with the existing conditions of Parliamentary warfare. Two axioms were obvious. They must depend upon no political party or Government. They must rely only upon themselves. Secondly, they must not be sectional, but move with a united front. In answer to anyone who urged them to keep Church questions out of Parliament, he would point to the list of Church

Bills chiefly brought into the House of Commons by opponents of the Church. The Central Council would compare, formulate, and publish the resolutions of the Church Conferences. It would not influence them, but it would be influenced by them. The attitude of the Church towards Liberal members should be such as to make them know that the Church did not look askance at their Liberalism. He then moved the following resolution: 'That the attention of Churchmen should be directed to Church legislation; and that the resolutions of Diocesan, Archidiaconal, and Ruridecanal Conferences should be brought under the notice of members of Parliament connected with the several districts.'

Archdeacon BLOMFIELD seconded the resolution.

Canon OWEN thought they should confine themselves to very narrow limits, and should not pass resolutions until they were more regularly constituted.

Mr. DICKINSON seconded this on the ground that it was premature to pass resolutions.

Rev. Dr. CROSSE suggested that an amendment should be passed after the first resolution, so as to preclude the discussion of other subjects on this occasion.

Mr. ROBINSON hoped that the last resolution on the Agenda Paper would be discussed.

Archdeacon ANSON (Manchester) thought the Council would come to a very happy conclusion if it were to accept the resolution of Mr. Leighton and go no further.

Mr. CROPPER, M.P., wished to speak a word in support of Mr. Leighton's resolution, from a different standpoint, though agreeing thoroughly with the proposal. He did not consider the resolution took too political a view or introduced too much political questions. It was very general, and he should heartily support it.

Mr. GARFIT supported the resolution, and in doing so drew attention to a practical point well worthy, he thought, of consideration, that the action of Conferences had been of less effect from the inconvenient times in which many of them were held.

Rev. Canon HOWELL EVANS thought the resolution a very important one. It rather combated the ideas in which he had been brought up; but, as it was now proposed by one M.P. and seconded by another, he supposed the Clergy might feel less shy than hitherto in bringing before members Church questions.

The motion was then carried *nem. con.*

The following Executive Committee was unanimously agreed to, including the officers, who are *ex officio* members:—Right Hon. Cecil Raikes (Chairman), James Cropper, Esq., M.P., Hon. Wilbraham Egerton, M.P., R. H. Paget, Esq., M.P., F. S. Powell, Esq., George W. E. Russell, Esq., M.P., W. E. Hubbard, jun., Esq., the Dean of Lichfield, Archdeacon Hannah, Archdeacon Hobhouse, Rev. Chancellor Espin, Hon. and Rev. Latimer Neville, the Dean of Bangor,

Canon Temple, Canon Howell Evans. Hon. Secretaries: Archdeacon Emery, Stanley Leighton, Esq., M.P., F. H. Dickinson, Esq., Rev. W. T. Jones. Hon. Treasurer: C. Magniac, Esq., M.P.

The CHAIRMAN next called upon Mr. Powell to propose a resolution on the next subject in the Agenda Paper.

Mr. F. S. POWELL thought the question of patronage might be considered at this meeting, though he would not press the matter if the Council deemed it inopportune. The resolution he would propose was as follows:—'That this Council suggests for discussion at the next meetings of Diocesan Conferences, the Bill of the Hon. Ed. Stanhope, M.P., as originally introduced into Parliament, for removing the abuses incident to the present law with regard to the sale of livings.' This question of patronage and sale of livings was a blot in the Church of England. He did not think it well for the Council now to pass any resolution distinctly on the merits of the Bill, but merely to suggest it as a subject well worthy of the united consideration of Conferences.

Lord HENRY SCOTT, M.P., desired to second the resolution now made. A wise discretion, he thought, was shown in substituting it for the original one.

Prebendary SALMON thought it would have been impolitic to have taken the original resolution, but the present one was very different. The Diocesan Conferences want some work to be definitely put before them from some central body, and it would be foolish to separate without thus suggesting some important subjects for united deliberation.

Mr. PENNANT had great pleasure in supporting the resolution in its present shape, though he would willingly have voted for the original. Mr. Stanhope's Bill dealt with no new subject, and Churchmen ought to be prepared to express a deliberate voice upon it. This country is said to be ruled by the House of Commons, but there was a great fallacy here. The country was ruled by those who were most determined to make their claims and voices heard.

Right Hon. G. CUBITT, M.P., feared it might be too late to suggest the subject for this year.

The resolution was carried *nem. con.*

Archdeacon EMERY recommended that the question of Tithes in the Agenda Paper should be withdrawn for the present session, whilst he desired to commend to general attention the very able report on the subject presented to the Lower House of the Convocation of Canterbury on Tithes extraordinary and ordinary.

Mr. WILBRAHAM EGERTON, M.P., then proceeded to deal with the fourth subject on the paper—'The Royal Commission on Ecclesiastical Courts,' and moved the following resolution:—'That this Council earnestly recommends Church organisations to take means for representing their collective opinions on the Constitution of Ecclesiastical Courts to the Royal Commission appointed to report on the subject.' Without discussing the general question, he desired to impress on

Churchmen and Church organisations of different kinds, at the present time, the desirableness of forwarding their opinions in as distinct and united a form as possible, so as to reach the Royal Commission in time. If it is the general opinion that there should be some reconstitution of the Courts, some definite plan should be put before the Commission, lest in the end nothing effectual be recommended from the difficulty of obtaining a clear idea of what is really desired.

F. H. DICKINSON, Esq., in seconding the resolution, said it seemed likely the Commission would sit again in the autumn. It was most desirable to collect, if possible, the opinions of Conferences, so as to be able to press forward some plan which may put an end to the grievances of which so much complaint is made.

Mr. ROBINSON desired to make the resolution more specific.

Canon MACLURE thought it was very desirable to press the subject in a definite manner on the Conferences.

Finally, it was agreed to insert 'Diocesan Conferences' before the words 'Church organisations' in Mr. Egerton's resolution, which, so amended, was then carried unanimously.

Canon PRESCOTT asked if the Executive Committee was empowered to draw up rules for the Central Council, and to decide as to how many representatives should be sent from each Conference?

The following resolution, as to the number of representatives from each Conference was agreed to:—'That this Council recommends that the Conferences which have not already nominated members be invited to nominate, as hitherto in other Conferences, three Clergymen and three Laymen to be representatives.'

It was then resolved 'That it be left to the Executive Committee to fix and arrange for the next meeting of the Central Council.'

Rev. W. WILKS inquired as to the manner in which it was proposed to obtain representatives for dioceses where, for one reason or another, none have been or shall be appointed by the Conferences.

The CHAIRMAN hoped that before long every Conference would be represented at the Central Council.

Archdeacon HANNAH (Lewes) proposed a hearty vote of thanks to the Chairman for the skill, kindness, and patience with which he had guided the deliberations. His able presidency was of good omen for the future of the Council.

This resolution was seconded by Lord HENRY SCOTT.

On the motion of F. H. DICKINSON, Esq., seconded by Archdeacon HANNAH, it was agreed to add the name of Archdeacon Emery in the vote of thanks, as that of one who had done a very good work in the matter of this Council.

Mr. RAIKES, in reply, said his position as Chairman had been rather an abnormal one, but he was sure, if they went on as they had begun, they might look forward to a great and prosperous future, with a complete representation of the dioceses.

The benediction was then pronounced by the Archdeacon of ELY, and the meeting terminated.

It was generally understood that the Executive Committee would meet some time in November next, and the whole Council early in the following year.

The position of the Central Council at the end of 1881 is this:—

Twenty-four Diocesan Conferences have had the matter formally put before them. Nineteen Conferences out of the twenty-four have, by large majorities, and in several cases unanimously, agreed to send representatives, viz. Winchester, Bangor, Chichester, Ely, Hereford, Lichfield, Lincoln, Norwich, Oxford, Peterborough, Rochester, St. Albans, St. Asaph, Truro, Ripon, Chester, Carlisle, Manchester, Sodor and Man.

Only one Conference—Bath and Wells—has suggested another plan.

Committees of the Conferences of Canterbury, Gloucester and Bristol, Salisbury, Liverpool, have been appointed to consider and report on the subject.

The Conferences of Exeter, St. David's, York, and Durham have not had the matter yet brought before them.

The following are the representatives of the nineteen Dioceses named above:—

WINCHESTER.—*Lay*: Lord Henry Scott, M.P., Right Hon. G. Cubitt, M.P., and M. Portal, Esq. *Clerical*: Archdeacon Atkinson, Rev. W. Durst, and Rev. Canon Sumner.

BANGOR.—*Lay*: Lord Penrhyn, R. Lloyd Edwards, Esq., and Major Platt. *Clerical*: The Dean of Bangor, Rev. John Price, and Rev. P. C. Ellis.

CHICHESTER.—*Lay*: W. E. Hubbard, jun., Esq., Hon. R. Denman, and Sir W. Barttelot, Bart., M.P. *Clerical*: Archdeacon of Chichester, Archdeacon of Lewes, and Rev. Dr. Crosse.

ELY.—*Lay*: Charles Magniac, Esq., M.P., B. B. H. Rodwell, Esq., and George W. E. Russell, Esq., M.P. *Clerical*: Archdeacon of Ely, Canon Macaulay, and Canon Abraham.

HEREFORD.—*Lay*: Dr. Tristram (Chancellor), W. L. Lowndes, Esq., and A. Salwey, Esq. *Clerical*: The Hon. and Very Rev. the Dean of Hereford, Prebendary Poole, and Rev. J. Mitchell.

LICHFIELD.—*Lay*: J. Robinson, Esq., Stanley Leighton, Esq., M.P., and F. N. Smith, Esq. *Clerical*: Very Rev. the Dean of Lichfield, Rev. Prebendary Lloyd, and Rev. F. Atkinson.

LINCOLN.—*Lay*: The Hon. M. E. Finch Hatton, Sir C. H. J. Anderson, Bart., and S. F. Hood, Esq. *Clerical*: Canon Clements, Archdeacon of Nottingham, and Canon Hole.

NORWICH.—*Lay*: R. T. Gurdon, Esq., M.P., Hunter Rodwell, Esq., and T. T. W. Hansell, Esq. *Clerical*: Rev. Dr. Woolley, Canon Hinds Howell, and Rev. A. C. Copeman.

OXFORD.—Not yet elected.

PETERBOROUGH.—*Lay*: Albert Pell, Esq., M.P., S. G. Stopford-Sackville, Esq., and E. P. Monckton, Esq. *Clerical*: Archdeacon Lightfoot, Canon Watson, and Rev. H. Twells.

ROCHESTER.—Not yet elected.

ST. ALBANS.—*Lay*: H. H. Gibbs, Esq., T. F. Halsey, Esq., M.P., and P. O. Papillon, Esq. *Clerical*: Archdeacon Blomfield, Rev. J. Menet, and Hon. and Rev. Canon Neville.

ST. ASAPH.—*Lay*: The Right Hon. Henry Cecil Raikes, P. P. Pennant, Esq., and W. Trevor Parkins, Esq. *Clerical*: Rev. Canon Howell Evans, Rev. G. H. M'Gill, and Canon R. Wynne Edwards.

TRURO.—*Lay*: Lord Mount Edgcumbe, A. C. Willyams, Esq., and C. C. Ross, Esq., M.P. *Clerical*: Archdeacon Hobhouse, Rev. F. Hockin, and Rev. Canon Thynne.

CARLISLE.—*Lay*: W. D. Crewdson, Esq., J. Cropper, Esq., M.P., and W. H. Wakefield, Esq. *Clerical*: Archdeacon Cooper, Canon Prescott, and Canon Ware.

CHESTER.—*Lay*: Hon. W. Egerton, M.P., J. W. Tatton, Esq., and C. Bushell, Esq. *Clerical*: Rev. Chancellor Espin, Canon Feilden, and Canon Gore.

MANCHESTER.—*Lay*: Lord Winmarleigh, Hugh Birley, Esq., M.P., and W. H. Houldsworth, Esq. *Clerical*: Archdeacon Anson, Rev. Canon Allen, and Rev. Canon Maclure.

RIPON.—*Lay*: F. S. Powell, Esq., T. Collins, Esq., M.P., and John Hutton, Esq. *Clerical*: The Dean of Ripon; Canon Temple, and Rev. J. I. Brooke.

SODOR AND MAN.—*Lay*: Sir J. C. Gell, Her Majesty's Attorney-General, A. N. Laughton, Esq., and C. Cannell, Esq. *Clerical*: Rev. Dr. J. Hughes-Games, Rev. J. N. Quirk, and Rev. H. S. C. Gill.

The following Alterations in the Constitution of the Central Council, are proposed by the Executive Committee. (See pp. 119, 120):—

In A. For 'subjects' substitute 'matters concerning the interests of the Church, which the Council may deem it expedient to suggest for discussion by the Conferences.'

C. After the word 'Conferences' read 'other persons, though not Representatives, may by special invitation be present and speak, but not vote.'

D. For 'rule' read 'a President, Treasurer, and four Seerctaries shall be nominated by the Central Council at the first meeting of the year.'

E. After 'persons' insert 'ten Clerical and ten Lay.'

F. Add to 3, 'and also to communicate thereon with the Committees on Conferences appointed by the Convocations of both Provinces.'

For 4 read 'To ascertain, as far as possible, the action likely to be taken by Members of both Houses of Parliament residing in, or representing Constituencies in the several Dioceses with reference to measures affecting the welfare of the Church which may from time to time be before Parliament.'

For 4 read 5.

THE CHURCH IN PARLIAMENT.

THE Session of 1881 was remarkable by the passing of no very important legislation affecting the Church of England. Of the three measures which became law during the Session, the *Burial and Registration Acts (Doubts Removal) Act* was introduced into the House of Lords by the Lord Chancellor on January 7, and read a first time the same day. The Bill became necessary owing to a clerical error in the Act of 1880, the word 'that' being used instead of 'this' in the eleventh section, and an apparent reference being thereby made to the *Births and Deaths Registration Act* of 1874. The mistake was an obvious one; it was one nevertheless to be promptly corrected. The Bill passed unopposed through both Houses, and received the Royal assent on February 17.

The *Incumbents of Benefices (Loans Extension) Act*[1] was a modest but timely legislative effort. It extended for a period of three years the term for the repayment of loans to Queen Anne's Bounty, a concession likely to be much valued by many clergy, especially in agricultural districts at the present time. It was read a first time in the House of Lords on June 28, passed unaltered through the House, as also through the Commons, and became law on August 11.

The *Irish Church Act Amendment Act* possessed a melancholy interest. In it we read the last chapter of the history of Disestablishment in Ireland. Under its provisions the 'Corporation of the Commissioners of Church Temporalities in Ireland' was dissolved, and all lands, money, and tithes vested in them were transferred to the Irish Land Commission. The Act completed, therefore, the secularisation of the Church revenues, which are now for ever merged in the great mass of secular property. But revenues thus appropriated can hardly be expected to carry a blessing with them.

Of Bills which did not succeed in passing through the House, two measures for dealing with *Church Patronage* proposed by the Hon. E. Stanhope were perhaps the most important. They

[1] The text of this Act will be found in Part III.

have, moreover, a further interest from the probability that they will form the basis of future legislation. Mr. Stanhope introduced his first Bill on the first day of the Session, January 7. On March 29 Mr. E. A. Leatham moved a resolution in favour of 'remedial measures of a stringent and radical character' for dealing with private patronage as at present exercised. A debate ensued in which speakers from both sides of the House concurred in deploring the transactions complained of. The Prime Minister (Mr. Gladstone) took part in the discussion, and while pointing out that the cases in question were comparatively limited, trusted that the House would shortly have an opportunity of discussing Mr. Stanhope's Bill. Mr. Leatham subsequently withdrew his motion, as well as his opposition to Mr. Stanhope. On April 6 Mr. Stanhope moved the second reading of his Bill, stating that it was his intention to have the Bill committed *pro formâ*, when it would be cut in two, and clause 17 (authorising exchanges and resignations for pecuniary considerations) would be withdrawn. This arrangement, he added, had the concurrence of Mr. Gladstone and Mr. Leatham, and he hoped, therefore, that the Bill would be read a second time without opposition. It became at once obvious to the Liberationist party in the House that a measure of Church reform was in danger of becoming law, and a policy of obstruction was accordingly resorted to. For the moment the Bill was talked out, and on the succeeding day, in face of the support of the Government, as represented by Sir W. Harcourt, a series of motions for adjournment were made by Mr. Willis, Mr. S. Williams, and Mr. Briggs. Finding himself met in this spirit, Mr. Stanhope withdrew his Bill, and introduced a much simpler measure, under the name of *Church Patronage (No. 2) Bill.* It was read a first time on May 19, and high hopes were entertained that this slight modicum of Church reform might be accepted by the House. The Liberationist party were, however, determined to prevent this, and no less than *thirteen* of their number placed their names on the paper for the rejection of the Bill. All Mr. Stanhope's gallant efforts were consequently unavailing, and on August 3 he was compelled to withdraw the second Bill. Earnest Churchmen throughout the country will, we are sure, wish for him better success with the measure promised for the coming Session.[1]

[1] The text of both Mr. Stanhope's Bills will be found in Part III.

Mr. Albert Grey's *Church Boards Bill* was in every respect a remarkable measure to emanate from a Churchman. It would allow in any parish, on the votes of a majority of the parishioners, the formation of a Church Board, for a seat on which any parishioner who paid his rates was to be eligible, the Incumbent and Churchwardens being *ex-officio* members. The Board thus elected and constituted was to be endowed with the most extensive powers; the order of services, vestments, arrangements for seating and lighting, ornaments, decorations, and furniture of the church, together with the alms collected for every purpose, were all to be placed under its control. Power was, indeed, reserved to the Incumbent to appeal to the Bishop against any changes ordered by the Board, but it is needless to point out how much strife and disorder might be brought into a parish before such appeal was resorted to. Mr. Grey proposed the second reading of the Bill at about five o'clock on April 27. He was followed by Mr. Marriott, one of the members for Brighton, who, despite the fact that his name was on the back of the Bill, gave it very lukewarm support. It was strongly opposed by Mr. G. W. E. Russell, the Liberal member for Aylesbury, who was speaking at a quarter to six, when the debate, by the rules of the House, stood adjourned. It was never resumed, and the Bill was withdrawn on June 3.

The *Clerical Disabilities Act Repeal Bill* was introduced by Sir G. Goldney on January 7. Its object was to permit clergymen of the Church of England, beneficed or unbeneficed, to sit in the House of Commons. On the motion for second reading on May 11, Mr. Beresford Hope opposed the Bill, while Sir William Harcourt was one of those who supported it. The division list showed members of both parties in the House in either lobby. The Bill was thrown out by a small majority, the numbers being 110 to 101.

The *Churchwardens Admission Bill*, brought in by Mr. Monk, proposed to allow Churchwardens to make a declaration in the presence of the Incumbent or Rural Dean, instead of attending before the Archdeacon. The Bill did not, however, attain to the dignity of a second reading, and was withdrawn on August 11.

The *Discharge of Contumacious Prisoners Bill* was prepared and brought into the House of Lords by Earl Beauchamp on August 4, for the purpose of dealing with the case of the Rev. S. F. Green, imprisoned in Lancaster Castle for contempt of

court. It provided for the discharge of any such prisoner after six months' confinement. The Bill passed rapidly through the House, and was sent to the Commons. Here, on August 23, while Mr. Beresford Hope was proposing its second reading, Mr. Caine, member for Scarborough, and a well-known Liberationist, moved that the House be counted. The Bill was consequently lost for the Session, and Mr. Green remained in Lancaster Castle.

Although Sir Thomas Chambers was prevented from securing a place for his *Deceased Wife's Sister Bill* on the order book, several Bills on the subject of marriage were before the House during the Session. Mr. Blennerhassett, an Irish Liberal, had two Bills, one for extending the legal hours of marriage, another for altering the law relating to the registration of marriages. Mr. Briggs also had a Bill, prepared in the interests of Nonconformists, with a view to rendering the attendance of civil registrars at Nonconformist marriages no longer compulsory. None of these Bills was permitted to make much progress, but Mr. Briggs' measure will probably be heard of again.

Under the provisions of the *Augmentation of Benefices Act Amendment Bill*, power was to be given to the Lord Chancellor 'to augment any benefice in his gift to an annual value of not more than 200*l*.,' even though thereby the income should exceed the standard of *one* pound for every four inhabitants. Power was likewise to be given to the Chancellor to make grants towards parsonage houses of livings in his gift, provided an equal sum was raised by the Incumbent. The Bill was accepted by the Lords without question, but opposition of the usual character hopelessly blocked its progress in the Commons.

Sir Alexander Gordon, a Scotch member, was desirous that the House should accept a *Burial Fees Bill*, which he had ready by the first day of the Session. Mention of three of its provisions will suffice to show the crude and impracticable character of the measure. While the rights of existing incumbents were to be respected, the Bill provided that (1) under no circumstances should a future Incumbent be entitled to a fee of more than *half-a-crown*; that (2) no fee should be permitted for gravestones or monuments of any kind or size; and that (3) there should be no restrictions whatever as to the free selection of a site for a grave. The second reading of the Bill was fixed for May 11, but Sir A.

Gordon allowed it to drop when an opportunity for pressing it was open to him on that day.

The Charitable Trusts Bill proposed to enlarge the powers of the Charity Commission to a very large and dangerous extent. By section 2 the Board, i.e. the Charity Commission, might require the transfer to themselves as official trustees, of any property belonging to an endowed Charity. By section 4, cases of appeal were to be referred to the Home Secretary. The full scope of this Bill was perhaps not realised by the general public, but strennous opposition to it was offered by a variety of charitable institutions and public bodies (including among the first the Society for Promoting Christian Knowledge, and among the latter the Corporation of London), under the well-grounded belief that by placing the administration of all Charities in the hands of a single body which was immediately under the control of the Government, the Charities themselves would be at the mercy of a majority of the House of Commons. The Bill was read a second time in the House of Lords, but the treatment it received in Committee at the hands of Lords Salisbury and Cairns was so drastic, that it is little wonder the Government made no effort to push it in the Lower House.

A *Corn Returns Bill* (No. 1) and a *Corn Returns Bill* (No. 2) were brought in by Colonel Barne and Mr. Ashley (on behalf of the Government) respectively. The principal feature of Bill No. 1 was to be found in section 8, which provided that a jury, one half of whom were to be farmers, should determine the average price of corn, estimating the corn used on the farm as well as that sold in the market. It is needless to point out that by this means the tithe averages would be enormously depreciated, in a manner not contemplated at the time of the commutation. Mr. Ashley's Bill did not propose to alter the principle upon which returns are based, but provided that they should be made with greater accuracy and from a larger number of centres. No opportunity presented itself of discussing either Bill.

By Mr. Bryce's *London City (Parochial Charities) Bill* it was proposed to appoint a Commission to inquire into the funds of the City Charities, and to form schemes for their appropriation, with the condition that the ecclesiastical Charities should be applied to ecclesiastical purposes. The Bill was opposed on second reading by Aldermen Fowler and

Cotton, and supported by Sir W. Harcourt, Mr. Pell, Mr. Cubitt, &c., and the day being Wednesday, the debate stood adjourned at a quarter to six o'clock, while Mr. Warton was speaking in opposition. No opportunity for resuming it was found, and the Bill was consequently withdrawn.

Of Mr. Inderwick's *Tithe (Extraordinary Charge) Bill* it is unnecessary to say anything, seeing that it was withdrawn at the instance of its author, in consequence of the appointment of a Select Committee to consider and report on the same question.[1]

It remains to say a few words respecting the various motions, dealing more or less directly with ecclesiastical matters, which occupied the attention of Parliament.

Ecclesiastical Courts.—On March 7 the Archbishop of Canterbury, speaking in the name of the two Convocations, moved that an address should be presented to Her Majesty, praying for the appointment of a Royal Commission 'to inquire into the constitution and working of the Ecclesiastical Courts.' Lord Oranmore and Browne alone opposed the presentation of the address, which was accordingly forwarded to Her Majesty, and on March 14 Her Majesty replied that she had given directions for the appointment of such a Commission. [The names of the noblemen and gentlemen nominated to sit upon this Commission will be found in Part III].

The Church in Ceylon.—On August 15 Lord Stanley of Alderley, having asked for an explanation of Lord Kimberley's despatches of November 19, 1880, and June 14, 1880, with reference to ecclesiastical subsidies to the Church of England and to the Presbyterian body in Ceylon, the Archbishop of Canterbury observed that subsidies were paid to two bodies of Christians and to the Buddhists. These subsidies were in accordance with an agreement made when the island was ceded to Great Britain, and the fact of other bodies of Christians having subsequently sprung up in the island was no reason for depriving these two bodies of the grants. Lord Kimberley argued that there was no treaty obligation in the matter, and that good policy suggested the discontinuance of the grants, which were raised out of the taxation of the country. He afterwards stated that all the subsidies would continue for five years more.

[1] The recommendation of the Committee on which future legislation is promised will be found in Part III.

City Churches.—On July 11 the Earl of Onslow, referring to a statement of attendance in the City Churches given in the 'St. James's Gazette' on May 1, moved for an address to Her Majesty for a Royal Commission to inquire into the working of the Union of Benefices Act, 1860. Various suggestions were made by certain Peers, Lord Houghton, for instance, being of opinion that some of the Churches might be used for educational purposes, while Lord Granville stated that although the Government could not undertake to deal with the question, they would be glad to co-operate with any measure sanctioned by the Episcopal Bench.

Sunday Opening of Museums and Galleries.—Upon this subject the Earl of Dunraven moved a resolution on February 22. The Earl of Shaftesbury opposed the motion, believing that the people of this country objected as strongly as ever to Lord Dunraven's proposal, and adducing in confirmation the 84,000 signatures of working people against the Sunday opening of the Bethnal Green Museum. The Duke of Somerset, Lords Rosebery, Granville, and Thurlow, supported the motion, while the Archbishop of Canterbury, Lord Cairns, and the Duke of Argyll opposed. Ultimately the motion was lost by 34 votes to 41—majority 7.

Ascension Day.—On May 25 Mr. Childers, on behalf of the Government, moved that the following day, being Ascension Day, committees should have leave to sit from two to six, instead of from twelve to four. Mr. Illingworth, a Liberationist, opposed the motion unsuccessfully, the division list showing 50 votes in favour of Mr. Childers' proposal to 41 against it.

Extraordinary Tithe Rent Charges.—On May 2 Mr. Inderwick, having proposed a resolution on this subject, it was resolved 'that a Select Committee be appointed to inquire as to the expediency of abolishing extraordinary tithe rent charges, and providing a scheme for their redemption upon equitable terms.' The Committee was subsequently nominated as follows: Mr. Biddell, Mr. Courtney, Mr. Duckham, Sir W. Hart Dyke, Sir E. Filmer, Mr. Gregory, Mr. Hardcastle, Mr. Howard, Mr. Inderwick, Mr. S. Leighton, Sir C. Mills, Mr. Sclater Booth, Mr. A. Vivian, Mr. Walter, and Mr. Whitbread. The name of Mr. Magniac was afterwards added in place of Mr. Whitbread's. The Committee presented its

report upon July 22, and the House thereupon ordered it to be printed.[1]

Parliamentary Oath and Affirmation.—In connection with Mr. Bradlaugh, and his refusal to take the oath on presenting himself at the table of the House, Mr. Gladstone moved on May 2, that the orders of the day subsequent to that relating to the second reading of the Land Law (Ireland) Bill, should be postponed in order to allow the Attorney-General to move for leave to bring in a Bill relative to the Parliamentary Oath. The motion was opposed, but carried by a majority of 275. The Attorney-General shortly afterwards moved for leave to bring in the Bill. A debate ensued, but was eventually adjourned to May 6, when two divisions upon a further adjournment were taken, with the result that a small majority voted in each case against adjournment. The debate was resumed on May 9, and another division took place, the Government on this occasion securing a majority of twenty in favour of proceeding with the measure. Mr. Gladstone being thereupon appealed to, stated that he would not persevere with the motion at that time, but would revert to it. This, however, he did not do, and on July 5 the order for resuming the adjourned debate was read and discharged.

It will be understood therefore that the Bill which was designed to relieve Mr. Bradlaugh from taking the usual oath never reached even the first stage.

It may be added in this connection that Mr. Bradlaugh having on April 1 resigned his seat and offered himself for re-election at Northampton, and having been once more, on April 9, chosen as one of the members for that borough, desired to take the oath and his seat on April 26. The House, however, bearing in mind Mr. Bradlaugh's previous refusal to take the oath, on the ground that it had no binding effect on his conscience, resolved by 208 votes to 175, that Mr. Bradlaugh should not be allowed to take the Parliamentary oath. Mr. Bradlaugh being thereupon ordered to leave the House declined to do so, and was removed by the Serjeant-at-Arms. He made three subsequent efforts to present himself at the table, viz. on April 27, May 10, and August 3, but was each time removed by the Serjeant-at-Arms, acting under the authority of the Speaker.

The following notices of motion were given for next Session:—

[1] The text of this Report will be found in Part III.

Established Church (Scotland).—'That this House is of opinion that the maintenance of the Church Establishment in Scotland is indefensible on public grounds; that in the ecclesiastical circumstances of the country it is eminently unjust; and that a measure for the Disestablishment and Disendowment of the Church of Scotland ought to be passed at an early period' (Mr. Dick Peddie).

Parliamentary Oath.—'That it is no longer necessary for the security of the Throne, that the declaration or promise of allegiance made in this House should be in the form of an oath, and, having regard to the manner in which such oath has been dealt with in modern times, it has become, and is desirable, that in lieu thereof every member, before first taking his seat, should subscribe the Parliament Roll of Members, having at the head thereof the following declaration and promise of allegiance, viz.:—"I do solemnly and sincerely promise and declare that I will be faithful, and bear true allegiance to Her Majesty Queen Victoria, Her heirs and successors, according to law:" And that every Member subscribing such promise or declaration should be in the same position, to all intents and purposes, as if he had taken the oath at present required' (Mr. Hinde Palmer).

Parliamentary Oath.—As an amendment to Mr. Hinde Palmer's motion, to move to add, 'But this provision shall not apply to any person or persons who shall have openly avowed, by writings or otherwise, their disbelief in the existence of a Supreme Being' (Sir Hervey Bruce).

Parochial Charities (City of London).—Bill to provide for the better administration and management of the Parochial Charities in the City of London (Mr. Bryce).

Crown Lands.—'To call attention to the management of the Crown Lands, and to the management of the Estates of the Ecclesiastical Commissioners for England and Wales; and to move for the appointment of a Select Committee' (Mr. Arthur Arnold).

PART II.

PREFERMENTS DURING THE YEAR 1881.

ALPHABETICALLY ARRANGED IN DIOCESES.

PROVINCE OF CANTERBURY.

CANTERBURY.

Alison, Henry Sylvester, B.A., Chaplain of Kent County Lunatic Asylum.
Barker, Peter, M.A., P.C. of St. John, Bromley.
Bowlker, C. A. C., Assistant-Chaplain of Dover College.
Boys, Markby Thornton, M.A., V. of Hildenboro.
Carr, James Haslewood, M.A., R. of Adisham.
Clarke, William Murray Charles, V. of St. Michael, Tenterden.
Coombe, W.. Assistant-Chaplain of Clergy Orphan School, Canterbury.
Curtis, Henry Eldridge, M.A., Chaplain of Faversham Almshouses.
Dixon, Thomas Featherstone, M.A., R. of St. George the Martyr and St. Mary Magdalene, Canterbury.
Evans, Edward Muirhead, M.A., V. of Sandgate.
Farbrother, Alfred, M.A., V. of Leysdown.
Griffith, George Octavius Fletcher, B.A., P.C. of St. Barnabas, Beckenham.
Hawes, Langdon, M.A., V. of St. Paul, Sheerness.
Iredell, Henry Shrubb, M.A., Minister of St. Barnabas, Tunbridge Wells.
Legh, Henry Edmund, M.A., Chaplain of Dover Union.
Lush, William, R. of Snargate.
MacGachen, Nicholas Howard, B.A., V. of Littlebourne.
Nisbet, Matthew A., M.A., R. of Ringwold.
Norton, Thomas, B.A., R. of Witchling.
Oldham, Richard Samuel, M.A., R. of Little Chart.
Patterson, Robert, M.A., V. of St. Andrew's, Deal.
Read, George, M.A., V. of Brents at Faversham.
Smith, Robert Payne, M.A., V. of Milton next Sittingbourne.
Tanner, William Afric, V. of St. Nicholas at Wade.
Tindall, Richard Abbey, M.A., R. of Cowden.
Vardon, Stanley Arthur, M.A., V. of All Saints, Langton Green.
Weekes, John Walter, M.A., V. of Sutton at Hone.
Wood, Robert, M.A., R. of Halstead.
Woolmer, C. E. Shirley, M.A., V. of Ramsgate.
Wright, Barrington Stafford, M.A., R. of Luddenham.
Wright, Charles Howard, M.A., R. of Keston.

LONDON.

Adams, Edward Richards, B.A., V. of St. Paul, Camden New Town.
Adams, Richard, M.A., Assistant-Chaplain of St. Bartholomew's Hospital.
Bainbrigge, Philip Thomas, M.A., Minr. of St. Philip, Regent Street.
Birch, Thomas Richardson, M.A., Chaplain of Fulham Union.
Bird, Henry George, M.A., P.C. of St. Matthew, Yiewsley.
Bligh, Hon. Henry, V. of Hampton Hill.
Campbell, George Colin, Chaplain of Queen Charlotte's Hospital.
Carter, Arthur Richard, M.A., R. of Wapping.
Cleaver, William Henry, M.A., Chaplain of St. Peter's Home and Sisterhood, Brondesbury Park.
Davidson, Jonas Pascal Fitzwilliam, Chaplain of St. James' Home, Fulham.
Devereux, Nicholas Jessop, B.A., V. of St. Mary, Hoxton.
Donne, William, M.A., R. of St. Anne, Limehouse.
Elliott, William Foster, M.A., Minister of Grosvenor Chapel.
Field, Ernest W., M.A., V. of All Hallows, East India Docks.
Finch, Charles James, M.A., V. of St. Peter's, De Beauvoir Town.
Fletcher, John Price Alcock, M.A., P.C. of St. Stephen, Old Ford.
Fry, Lucius George, M.A., V. of St. James, Upper Edmonton.
Graham, Thomas, M.A., V. of St. Paul, Balls Pond.
Hall, Edward Grainger, M.A., V. of St. Silas, Islington.
Hirsch, Hermann, R. of St. Michael, Wood Street, Cheapside.
Hoskins, Edgar, M.A., R. of St. Mary Magdalen, Old Fish Street, w. St. Gregory by St. Paul.
Howes, Arthur Plumptre, East London Missionary.
Hurst, John, V. of St. Mark, Tollington Park.
Hutchinson, Thomason Sherer, M.A., Chaplain of Lock Chapel and Hospital.
Jervis, William Henry Edward Ricketts, R. of Cranford.
Karney, Gilbert Sparsholt, Minister of St. John, Downshire Hill.
Macnaught, John, M.A., P.C. of St. Mary, North End, Fulham.
Martin, Septimus, M.A., Minister of St. Saviour, Upper Sunbury.
Robertson, John, M.A., Minister of Holy Trinity, Stroud Green.
Robinson, Arthur James, M.A., R. of Whitechapel.
Rowland, Frank Oakley, M.A., Minister of St. Benet and All Saints, Kentish Town.
Stack, John Maurice, East London Missionary.
Strickland, J. A., V. of St. Saviour's, Chelsea.
Towne, Ernest Josiah, B.A., Chaplain of Messrs. Spottiswoode's Chapel, Gough Square.
Tucker, Henry William, M.A., Prebend. of Wenlocksbarn, in St. Paul's Cathedral.
Villiers, Henry Montagu, M.A., V. of St. Paul, Wilton Place.
Wace, Henry, M.A., Prebend. of Consumpta-per-Mare, in St. Paul's Cathedral.
Washington, Marmaduke, M.A., V. of St. George, Tufnell Park.
Weldon, G. W., Minister of Chapel of Ease, Lower Holloway.
Whittington, Richard, M.A., Prebend. of Tottenhall, in St. Paul's Cathedral.
Wood, Herbert John Stanley, M.A., East London Missionary.
Wyatt, Gerard Duke, Minister of St. John, Highbury Vale.
Wyatt, John Thomas, London Diocesan Home Missionary.

WINCHESTER.

Acworth, Herbert Sumner, M.A., V. of Chobham.
Alison, Meyrick Onslow, B.A., R. of Penton Mewsey.
Bell, James Allen, B.A., V. of Hayling North w. Hayling South.
Benson, Henry, M.A., R. of St. John, Farncombe
Bliss, Thomas, B.A., V. of Ewell.
Braithwaite, Philip Richard Pipon, B.A., V. of St. Luke, Jersey.
Brock, Henry Walter, M.A., V. of Otterbourne.
Burnaby, Robert William, M.A., V. of East Cowes.
Causton, Edward Atherton, M.A., Chaplain, Royal National Hospital for Consumption, Ventnor.
Chevalier, William Alfred Cramer, R. of St. Peter, Cheesehill, Winchester.
Cole, William Barry, P.C. of Shanklin.
Darroch, Charles Stuart Parker, M.A., R. of Medstead.
Davies, George Jennings, B.A., V. of Timsbury.
Dicker, Alfred Cecil, B.A., V. of New Church, Isle of Wight.
Durst, William, M.A., R. of Alverstoke.
Fisher, William Frederick, M.A., V. of Shalfleet.
Garland, George Vallis, M.A., R. of Binstead, Isle of Wight.
Green, Frederick Charles, M.A., P.C. of All Saints, Denmead.
Hichens, Baron, M.A., P.C. of Christ Church, Ottershaw.
Hughes, Richard, M.A., V. of St. Matthew, Southampton.
Lee, George Edward, M.A., R. of St. Peter, Port Guernsey.
Lee, George Holwell, M.A., R. of East Clandon.
Martin, Henry, M.A., Chaplain of Training College, Winchester.
Perrin, William Willcox, M.A., V. of St. Luke, New Town, Southampton.
Pilbeam, James Ughtred, R. of St. Andrew's, Guernsey.
Roberts, William Minto, M.A., Chaplain of All Saints' Home, Hawley, Berks.
Stanley, John, M.A., R. of Stockbridge.
Storrs, William Townsend, B.D., V. of Sandown.
Streatfeild, William Champion, M.A., R. of Kingsworthy.
Thomas, John, M.A., V. of Shalfleet.
Thresher, James Henville, M.A., Chaplain of Winchester Refuge.
Toyne, Frederick Elijah, V. of St. Michael, Bournemouth.
Whyley, Francis, M.A., V. of Alton.
Young, Henry Lindsay, M.A., V. of St. John, Portsea.

BANGOR.

Howell, John Aneurin, M.A., V. of Dwygyfylchi, Carnarvon.
Hughes, David, B.A., V. of Llanegryn.
Hughes, William, M.A., R. of Llanfechell, Anglesey.
Jones, David, M.A., R. of Llanenddwyn with Llanddwywe, Merioneth.
Lewis, Daniel, V. of Bettws Garmon and of District Chapelry of St. John, Waenfawr, Carnarvon.

BATH AND WELLS.

Bennetts, John James, R. of West Camel.
Bolton, William Jay, M.A., P.C. of St. James, Bath.
Caley, George Augustus, M.A., V. of Haselbury Plucknett.
Clarke, Charles John, M.A., R. of Wanstrow.

Cowan, Charles Ernest Randle, B.A., V. of Weston.
Farthing, George Lax, M.A., P.C. of Leighland.
Fowell, Charles Wellesley, P.C. of Otterford.
Gresley, Roger St. John, P.C. of Rowbarton.
Guyon, Henry Copleston, M.A., R. of Lamyatt.
Homfray, Francis Alex., B.A., Chaplain of Tyntesfield Chapel, Wraxall.
Langford, Augustus William Henry, B.A., R. of Thorn Falcon.
Lloyd, William Wynn, R. of Whatley.
Locke, Cecil John Hay, R. of Lufton.
Massey, George Eyre, M.A., V. of Isle Brewers.
Mules, Francis Howard, R. of Dowlishwake cum West Dowlish.
Newman, Rowland, M.A., R. of Hawkridge cum Withypool.
Palmer, George, M.A., P.C. of Hill Farrance.
Pearson, Charles Richardson Jervis, V. of Berrow.
Pennington, Lewis Theodore, V. of Englishcombe.
Sherwood, William Edward, M.A., Chaplain of Bath College.
Sweet, William Sweet, B.A., P.C. of Crewkerne.
Trott, John Thomas, M.A., V. of Wiveliscombe.
Westropp, John Thomas, B.A., P.C. of Witham Friary.
Whittaker, Edmund Juxon, Minister of Magdalen Charity, Bath.
Yarranton, Andrew John, B.A., P.C. of Burtle.

CHICHESTER.

Allen, William Dennis, M.A., V. of Findon, Sussex.
Collis, T. W. S., B.A., Min. of St. Bartholomew, Brighton.
Constable, Thomas, M.A., V. of Highhurst Wood, Sussex.
Cooper, Wingfield, M.A., V. of St. John the Evangelist, Copthorne.
Davies, John Paget, M.A., R. of Streete.
Fletcher, John B., M.A., Minister of All Souls, Eastbourne.
Gunnery, Reginald, M.A., P.C. of St. George, Worthing, Essex.
Hodges, Alfred, M.A., P.C. of Christchurch, Blacklands.
Hurst, John Palmer, M.A., R. of Thakeham.
Jones, H. D., M.A., P.C. of Upper St. Leonards.
Kahn, Joseph, M.A., V. of Bishopstone.
Leeson, W. N., B.A., V. of Patcham.
Marshall, Joseph H., M.A., V. of Sidlesham.
Mason, Peter Pearson, B.A., V. of South Malling.
Overton, C. F., M.A., V. of Warnham.
Parrington, John Walter, M.A., V. of the United Vicarages of East Dean and Friston.
Robinson, Henry, M.A., V. of Westfield.
Sanderson, Edward, M.A., R. of Uckfield.
Taylor, George, M.A., V. of Kirdford.
Townsend, John Hume, M.A., P.C. of St. Mark, Broadwater.
Watson, C. S., M.A., V. of Fernhurst.
Webb, Perceval, M.A., V. of Portfield.

ELY.

Atkinson, Miles, M.A., V. of St. Mary and R. of St. Benedict, Huntingdon.
Barker, Frederick, M.A., R. of Cottenham,
Clark, James George, B.A., R. of Conington, Cambs.

Cleave, William Oke, LL.D., R. of Graveley.
Coddington, Henry Hallet, M.A., R. of Elsworth.
De St. Croix, Henry Miles, R. of Bradfield Combust.
Dodd, Edward Sutton, M.A., V. of Milton Ernest.
Drake, Charles Bernard, M.A., R. of Teversham.
Eade, Eli, R. of Farndish.
Evans, Arthur Robertson, M.A., Domestic Chaplain to Bishop of Ely.
Gillam, John, B.A., R. of Chellesworth.
Gillum, Sydney George, M.A., R. of Millbrook.
Gover, Alfred Edward, M.A., R. of Carlton with Willingham.
Hale, George, M.A., V. of St. Luke, Chesterton.
Hamilton-Gell, Fielding Arthur Wolfe, M.A., R. of Dry Drayton.
Heigham, Arthur Linzee Chatterton, M.A., R. of Horringer-cum-Ickworth.
Hodges, George, B.A., V. of Stoke by Nayland.
Joy, Frederick Walter, M.A., Assistant Minor Canon in Ely Cathedral.
Laurie, James William Borthwick, M.A., V. of Holme.
Lawson, John Ancram, M.A., R. of Copmanford with Upton.
Lloyd, Arthur, B.A., V. of Hunston.
Luckock, Henry Mortimer, D.D., Chaplain of Ely Theological College.
Medwin, Thomas Rea, M.A., R. of Astwick w. Arlsey.
Moxon, George Henry, V. of Sundon-cum-Streatley.
Murphy, Charles H., B.A., Assistant Minor Canon in Ely Cathedral.
Orpen, Thomas Herbert, M.A., V. of All Saints, Cambridge.
Potter, Beresford, M.A., R. of St. Peter's, March.
Pywell, William Albert, M.A., R. of Wixoe.
Ranger, Apsley Chase, M.A., V. of Pulloxhill.
Reade, Robert Charles Lewin, R. of Stowlangtoft.
Rich, Charles Frederick, M.A., V. of Swaffham Bulbeck.
Rooper, John George, B.A., R. of Abbots Ripton.
Sarjeant, James Sanderson, M.A., V. of Acton.
St. John, Hon. Edmund Tudor, M.A., R. of Bletsoe.
Sunderland, James, M.A., V. of Eggington.
Swann, Henry Aldersey, M.A., V. of Great Ashfield.
Thompson, Gerald Charles, M.A., R. of Offord Cluny.
Wilder, John Trafalgar, M.A., R. of Great Bradley.

EXETER.

Amps, James Henry, B.A., Chaplain, Royal Albert Hospital, Devonport.
Arthur, William Wills, B.A., R. of Atherington.
Baring-Gould, Sabine, M.A., R. of Lew Trenchard.
Bree, Charles Herbert, B.A., R. of Washford Pyne.
Curgenven, John, M.A., R. of Rousdon.
Dennett, Richard, M.A., R. of Ashton.
Edwards, Henry, B.A., R. of Uplyme.
Frith, James, M.A., R. of Alwington.
Hitchcock, Harry William, M.A., P.C. of St. John, Torquay.
Hughes, David Meates, R. of Clyst Hydon.
Marle, William, B.A., Chaplain, 'Missions to Seamen.'
Nevill, John Henry Napper, M.A., V. of Stoke Gabriel.
Northcote, Arthur Francis, M.A., R. of Dodbrooke.
Northcote, John Stafford, A.K.C., R. of Upton Pyne.

Notley, James Thomas Benedictus, B.A., R. of Diptford.
Read, Edward, M.A., P.C. of St. Paul, Devonport.
Richardson, Walter Hinde, P.C. of Holy Trinity, Barnstaple.
Smith, Robert Joseph French, M.A., P.C. of Brent Tor.
Squire, Herbert Upton, R. of Tetcott and P.C. of Clawton.
Sutcliffe, John, L.Th., P.C. of Germansweek.
Taylor, Arnold Dawes, B.A., R. of Churchstanton.
Tudor, Harry, M.A., R. of Wolborough, to be also Chaplain of Newton Abbot Workhouse.
Vidal, Robert Walpole Sealy, M.A., V. of Abbotsham.
White, Arthur, R. of Parracombe.

GLOUCESTER AND BRISTOL.

Bamford, Edwin, M.A., V. of Guiting Temple.
Beesley, Thomas Brasher, V. of Ruardean.
Blosse, Robert Charles Lynch, M.A., V. of Coaley.
Bubb, Osborne, M.A., R. of Duntsbourne Rouse.
Davies, Arthur Morgan, M.A., R. of Condicote.
Eames, John Gould, B.A., R. of Ashchurch.
Hayward, Henry Rudge, M.A., V. of Cirencester with the Chapel of Holy Trinity, Watermoor, annexed.
Horwood, Thomas George, M.A., V. of Tetbury.
Owen, Frank, M.A., R. of Miserdine.
Reed, Charles Martyn, B.A., R. of Hasfield.
Scobell, Edward Chessall, M.A., V. of St. Luke, Gloucester.
Sewell, Henry, M.A., V. of Wotton-under-Edge.
Sheringham, John William, M.A., Archdeacon of Gloucester.
St. John, Maurice William Ferdinand, B.A., V. of Kempsford.
Targett, James, R. of Falfield.
Thompson, William Edward, M.A., V. of Driffield.
Todd, George Augustus John, R. of Upper Swell.
Tudor, John Lechmere, M.A., V. of Turkdean.
Weight, Thomas Joseph, M.A., V. of Newnham.

HEREFORD.

Anderton, H., V. of Hopton Cangeford.
Beavan, Thomas Meredith, M.A., V. of Woolhope.
Bowker, H. Charles, M.A., R. of Culmington.
Bryans, J. L., M.A., R. of New Radnor.
Bulmer, George Frederick, M.A., V. of Canon Pyon.
Burd, Alfred, M.A., P.C. of Cleeton St. Mary.
Cooke, Frederick, V. of Church Preen.
Firmstone, E. R., V. of Kilpeck.
Great-Rex, Charles Butler, R. of Hope Bagot.
Hopton, W. C., M.A., V. of Bishops Frome.
Lee, A. C., V. of Yazor.
MacLeod, Donald John Forbes, M.A., R. of Hope and Shelve.
Pope, Andrew, M.A., V. of Diddlebury.
Shepherd, William Robert, V. of Preston-on-Wye with Blakemere.
Turner, George Passand, B.A., P.C. of Knowbury.
Whitefoord, Philip, M.A., R. of Aylton.

LICHFIELD.

Atkinson, Frederic, M.A., R. of Darley.
Atty, Robert Brunton, P.C. of Priors Lee.
Beaven, Frederick Hicks, P.C. of Newborough.
Birch, John, V. of Wednesfield.
Bolton, Charles Nelson, M.A., V. of Cannock.
Brown, George Bolney, M.A., P.C. of Aston, near Stone.
Browne, John James, M.A., P.C. of Penkhull.
Champion, Francis Beresford, B.A., P.C. of Edale.
Chapman, John C., V. of Alstonfield.
Cory, Alexander A., M.A., P.C. of All Saints, Darlaston.
Cousens, Rowland Richard, B.A., R. of Newcastle-under-Lyme.
Dudley, H. Thornton, M.A., P.C. of Bradley by Sheffield.
Eaton, Henry Knight, V. of Bushbury.
Eckersley, James, M.A., V. of Wednesbury.
Grace, Allen Z., B.A., V. of Wellington with Eyton Rectory annexed.
Green, Conrad S., V. of Trinity Episcopal Chapel, Buxton.
Hicks, Edward, P.C. of Kidsgrove.
Johnstone, Richard, M.A., R. of Morton Say.
MacMichael, Charles, B.A., P.C. of Stanton in Peak.
Madan, Nigel, M.A., R. of West Hallam.
Martin, William, P.C. of Newhall.
Maude, Charles Bulmer, M.A., P.C. of Wilnecote.
May, Ernest Horatio, B.A., P.C. of Alsop-le-Dale and Parwich.
Meynell, Henry, M.A., P.C. of Denstone.
Molyneux, George, P.C. of Milton.
Morison, James W., P.C. of All Saints, Wolverhampton.
Newton, Charles, P.C. of Quarnford.
Parry, William, D.C.L., R. of Fitz.
Price, Herbert, P.C. of Normanton, by Derby.
Robinson, Edward, R. of Tansley.
Rogerson, G., P.C. of Peak Forest.
Seddon, William Herbert, B.A., P.C. of Little Aston.
Shaw, Glencairn Alexander, M.A., V. of St. Michael's, Derby.
Slight, Alpheus, M.A., R. of Barton Blount.
Smith, Theodore, M.A., P.C. of Christ Church, Stafford.
Talbot, Arthur Henry, B.A., V. of Lapley with Wheaton Aston.
Todd, Edward Hallett, M.A., Chaplain, St. Ravenstone Hospital.
Wanstall, E. F., M.A., P.C. of St. George, Wellington.
Waters, Francis Edward, P.C. of Hope, Hanley.
Webb, William James, M.A., V. of Alrewas.
Wilcox, Henry Jenkyns, P.C. of Cockshutt.

LINCOLN.

Allen, Francis Edwin, M.A., R. and V. of Binbrooke.
Blenkarne, James Cutcliffe, M.A., V. of Skellingthorpe.
Bone, William Middleton, M.A., R. of Winthorpe.
Bourne, Stephen Eugene, B.A., V. of Temple Bruer.
Bowen, Charles James, M.A., R. of Wroot.
Dale, Thomas Pelham, M.A., R. of Saucethorpe.
Danby, Clement Edward, M.A., V. of Witham-on-the-Hill.

Dasent, Charles Underwood, M.A., V. and R. of Ludford Magna and Parva.
Davenport, George Horatio, M.A., R. of Stanford-on-Soar.
Dunne, Joseph, V. of Leake.
Dunning, William Beatson, M.A., R. of Wyberton.
Hamer, Richard, M.A., V. of Granby, Sutton.
Hutton, Vernon Wollaston, B.A., Prebend. of Bedford Major, in Lincoln Cathedral.
Johnston, William Boys, M.A., V. of New Bolingbroke.
Kirkby, William Heighway, B.A., Chaplain of Stuffynwood Chapel, in Mansfield Woodhouse.
Latham, William, B.A., V. of Thornton Curtis.
Lewin, Samuel, B.A., V. of North Willingham (to be held in plurality with Tealby).
Mansfield, Hugh McNeile, M.A., V. of Bourn.
Mays, Arthur, M.A., LL.B., V. of Hucknall Torkard.
Patey, Charles Robert, B.A., R. of Scremby.
Page, Percival, V. of Brinsley.
Rawson, William Ignatius Snell, V. of Metheringham.
Ridley, Charles George, R. of Braytoft and V. of Irby.
Salisbury, Elijah Edward Baylee, B.D., R. of Winceby.
Smyth, Arthur, M.A., LL.B., V. of Hanney with Hagnaby and Markby.
Stott, Samuel Walter, LL.D., R. of East and West Treswell.
Taylor, Chris. Tennant, M.A., V. of Strubby.
Tootman, Henry, M.A., V. of Nocton.
Trebeck, James John, B.A., R. of Southwell.

LLANDAFF.

Griffiths, Thomas David, M.A., P.C. of Maindee.
Howell, Jonathan, P.C. of Trinity Church, Abergavenny.
Phillips, Samuel Frederick, V. of Wonastow, Monmouth.

NORWICH.

Andrew, Henry, B.A., V. of Griston, Norfolk.
Arnold, Frederick Montague, M.A., R. of Ringsfield with Little Redisham, Suffolk.
Bashford, Robert, R. of Wickhampton, Norfolk.
Brasher, Samuel Benton, M.A., V. of Wenham Magna, Suffolk.
Brooke, James Mark Saurin, M.A., R. of Mickfield, Suffolk.
Campbell, William Adderley, M.A., V. of Corton, Suffolk.
Chadwick, Edward Taylor, V. of Great Wacton and Little Wacton annexed.
Clark, William Frederick, R. of St. Stephen, Ipswich.
Cobb, John William, B.A., V. of Felmingham, Norfolk.
Day, Russell, M.A., R. of Horstead, Norfolk.
Edwards, Edward Frank, V. of St. Benedict, Norwich.
Feilden, John Robert, M.A., V. of Honingham with East Luddenham annexed, Norfolk.
Flavell, John Webb, B.A., R. of Kelling with Salthouse annexed, Norfolk.
Freeman, John Major, M.A., V. of Culpho, Suffolk.
Fullagar, Hugh Scales, M.A., V. of Stody with Hunworth.

Garrould, William John, B.A., C. of the Consolidated Chapelry of St. Michael, Ipswich.
Griffith, Henry Thomas, B.A., R. of Smallburgh, Norfolk.
Hart, Henry Chichele, B.A., R. of Langford with Ickburgh, Norfolk.
Hedley, Thomas, M.A., R. of Grundisburgh, Suffolk.
Hicks, Charles Hocking, V. of Mundham with Seething annexed, Norfolk.
Hindley, Joseph, V. of Wissett, Suffolk.
Hobson, William Muskett, R. of Ridlington with East Ruston, Norfolk.
Hocking, John Hocking, M.A., R. of Copdock w. Washbrook.
Johnson, William Cowper, M.A., Jun., R. of Yaxham, Norfolk.
Meadows, John Brewster, M.A., V. of Hoveton St. Peter and St. John annexed, Norfolk.
Morse, Anthony South, B.A., R. of Caistor St. Edmund with Marketshall, Norfolk.
Nevill, Henry Ralph, M.A., Archdeacon of Norfolk, V. of St. Peter Mancroft, Norwich.
Poole, John Gough, R. of St. Margaret with St. Swithin, Norwich.
Porter, Albert J., LL.B., V. of St. Helen's, Norwich.
Pratt, Dashwood, B.A., V. of Barney, Norfolk.
Ratcliffe, Charles Bowring, V. of St. John's, Woodbridge, Suffolk.
Scudamore, John Charles, B.A., R. of Ditchingham, Norfolk.
Selwyn, Sydney Augustus, M.A., R. of St. Michael Coslany, Norwich.
Smith, Charles Blomfield, V. of Shelton with Hardwick, Norfolk.
Thomas, David Lloyd, M.A., V. of Aslacton, Norfolk.
Trousdale, Robert, B.A., V. of Roughton, Norfolk.
Vidal, Francis Furse, M.A., R. of Creeting St. Mary, St. Olave, and All Saints, Suffolk.
Weatherhead, Trenham King, LL.B., V. of St. Mary, Bungay, Suffolk.
Whitmarsh, Robert Thomas, V. of Thurton, Norfolk.
Williams, Eldred Cyril, V. of Denham, Suffolk.
Wilson, Thomas Holt, M.A., R. of Redgrave with Botesdale, Suffolk.

OXFORD.

Ashe, Thomas, M.A., Chaplain of Broadmoor Lunatic Asylum, Berks.
Brealey, Frederick, M.A., V. of Little Linford, Bucks.
Bullock, John, M.A., R. of Tubney, Berks.
Cole, William Alston, M.A., R. of East Lockinge, Berks.
Cox, Alfred Vyvyan, M.A., R. of Hooknorton, Oxon.
Daubeny, John, M.A., V. of Winkfield, Berks.
Fearon, Arthur, V. of Great Marlow, Bucks.
Field, John Edward, M.A., V. of Benson, Oxon.
Frampton, James, Chaplain of Ascot Hospital, Ascot Heath, Berks.
Gray, Ernest Angel, LL.M., V. of St. John the Evangelist, Woodley, Berks.
Harwood, Reynold, Chaplain of Lucas's Hospital, Wokingham.
Heath, Frank, M.A., V. of Pilstone, Bucks.
Hill, Isaac, M.A., R. of Oving, Bucks.
Houblon, Thomas Henry Archer, M.A., V. of Wantage, Berks.
Hutchinson, Charles Ring, M.A., V. of Edlesborough, Bucks.
Hutchison, Robert, M.A., R. of Woodeaton, Oxon.
Kane, John Blackburne, M.A., V. of Bicester, Oxon.

Martyn, Thomas Waddon, R. of Hethe, Oxon.
Meyrick, Henry Duffield, R. of Wyham, Berks.
Neville, William, M.A., V. of Watlington, Oxon.
Oliver, Henry Francis, M.A., C. of Upton-cum-Chalvey, Bucks.
Pennell, George Barrow, M.A., P.C. of Chislehampton w. Stadhampton, Oxon.
Porter, Charles Fleetwood, M.A., V. of Banbury, Oxon.
Powley, Mathew, M.A., R. of Purley, Berks.
Randall, Ven. James Leslie, M.A., R. of Mixbury, Oxon.
Robertson, Arthur George Lennox, Assistant-Chaplain, St. Mary's Home, Wantage, Berks.
Robinson, Arthur William, B.A., R. of East Shefford, Berks.
Russell, Alfred William, R. of St. Peter, Wallingford, Berks.
Sclater, Francis Saunderson, M.A., P.C. of St. Anne, Dropmore, Bucks.
Segar, Halsall, M.A., V. of South Hinksey with Wootton, Berks.
Sharpe, William Robert, M.A., R. of Westwell, Oxon.
Swire, John, B.A., R. of Peasmore, Berks.
Tuckwell, Lewis Stacey, M.A., P.C. of Northmoor, Oxon.
Turner, George Knapp, M.A., V. of Christ Church, Whitley, Reading.
White, Francis de Lacy, M.A., V. of Fenny Stratford, Bucks.
Williams, Thomas, M.A., R. of Aston Clinton, Bucks.
Williams, Robert Price, M.A., R. of Rotherfield Peppard, Oxon.

PETERBOROUGH.

Ambrose, Owen Cole, B.A., R. of Creaton.
Ball, Frederick, M.A., V. of Woollaston.
Box, Wesley Coke, V. of Orton-on-the-Hill.
Brooke, Charles, M.A., V. of Grendon.
Browning, William Thomas, M.A., R. of Litchborough.
Buckle, W. G., M.A., V. of Twycross.
David, E. M., P.C. of Adstone.
Fell, John Edwin, R. of Sheepy.
Goddard, Thomas Ward, M.A., V. of Bitteswell.
Gooch, J., M.A., R. of Holcott.
Halford, John Frederick, M.A., V. of Brixworth.
Hawthorne, R., M.A., R. of Lyddington cum Caldicott.
Hodgson, Henry Bernard, M.A., V. of Staverton.
Holden, Henry, D.D., R. of South Luffenham.
Hulbert, Charles Augustus, M.A., R. of Nether Broughton.
Hurd, Walter Robert, V. of Oadby.
Jackson, Edmund, Jun., M.A., Gillmorton.
Jagg, Frederick Charles, R. of Loddington.
Leakey, Peter Nettleton, M.A., R. of Blaby.
Lloyd, John Henry, V. of Fotheringhay.
Maw, David Edward, P.C. of Adstone.
Mitchinson, Right Rev. Bishop, D.D., R. of Sibstone.
Rigby, George Henry, M.A., R. of Yardley Hastings.
Sandys-Reed, Edwin Windsor, M.A., V. of Irchester.
Sayers, Robert, B.A., V. of Ratby.
Strand, Alexander, V. of Holy Trinity, Hinckley.
Sweeting, Walter Debenham, M.A., V. of Maxy-cum-Deepingate.

Tomkins, James Peebles Oman, V. of Kilby and Wistow-cum-Newton Harcourt.
Winter, Seneca William, P.C. of Roade.
Wood, William Spicer, M.A., R. of Ufford-cum-Bainton.

ROCHESTER.

Brooke, Charles Edward, M.A., V. of St. John the Divine, Kennington.
Burrows, Henry William, B.D., Canon Residentiary in Rochester Cathedral.
Cundy, Henry George, D.D., R. of St. Paul, Deptford.
Gatchell, James Henry, B.A., Chaplain, Home for Female Inebriates, Kennington Park.
Helder, Francis William, P.C. of St. Mildred, Burnt Ash Lane, Lee.
Hodson, James Stephen, D.D., R. of Sanderstead.
Jackson, William Hanson, M.A., V. of Frindsbury.
Jephson, Arthur William, M.A., V. of St. John, Waterloo Road.
Jordan, Joseph, M.A., P.C. of Holy Trinity, Woolwich.
Moberly, Walter Allan, M.A., P.C. of St. Philip, Sydenham.
Monk, Joseph, M.A., R. of Cooling.
Simpkinson, Charles Hare, M.A., P.C. of Holy Trinity, Greenwich.
Thompson, William, Chaplain of St. Saviour's, Southwark.
Viner, George Barber Peregrine, Minister of Eltham.
White, James, M.A., Chaplain, Royal Naval School, New Cross.

ST. ALBANS.

Barnes, Henry Broughton, B.A., V. of Great Ilford.
Bicknell, Charles Vincent, V. of Good Easter.
Bone, John Arthur Byron, M.A., V. of Great Hormead.
Cheyne, Thomas Kelly, M.A., R. of Tendring.
Claughton, Piers Calveley, B.A., R. of Hutton.
Clements, William Frederick, P.C. of St. Paul, Colchester.
Crompton, Josiah, M.A., R. of Great Sutton.
Denovan, William Hunter, M.A., Minister of St. James Church, Forest Gate.
Fisher, Frederick Leycester, M.A., R. of Barkway w. Reed.
Fitzpatrick, Nicholas Richard, M.A., P.C. of All Saints, Woodford Wells.
Geldart, Ernest, R. of Little Braxted.
Godber, William, P.C. of Langley.
Govett, James Lewin, V. of Burnham.
Gray, John Henry, LL.D., R. of Hunsdon.
Hilliard, Arthur Brewitt, M.A., R. of Nevenden.
Hitchcock, William Maunder, M.A., V. of Romford.
Holland, Philip Esme Stewart, M.A., V. of Hoddesdon.
Horne, William, M.A., V. of Thundridge.
King, John Freeman, B.A., P.C. of St. John, Colchester.
Kirby, Augustus George, M.A., R. of Pebmarsh.
Leachman, Edmund, M.A., V. of Chrishall.
Lukin, James, B.A., R. of Wickford.
Lukin, William Hugo, B.A., R. of Downham.
Mansel-Pleydell, J. C. M., R. of Bengeo, Herts.
Mills, William, B.A., R. of Bennington.
Northey, Alfred Edward, M.A., V. of Offley.

Pelly, Raymond Percy, M.A., P.C. of St. John, Stratford.
Pilditch, John, B.C.L., R. of Abberton.
Quennell, William, M.A., V. of Tring.
Reeve, Charles Robert, B.A., R. of Great Henny.
Rosenthal, Samuel, B.A., V. of Sandon.
Talfourd, William Wordsworth, M.A., R. of Thundersley.
Thornton, Claude Cecil, M.A., P.C. of High Cross.
Twamley, Zachariah, M.A., P.C. of Little Wymondley.
Vidal, Robert Wellington, M.A., V. of Bayford.
Wetherall, Thomas Maule, M.A., R. of Pelham Parva, alias Stocking Pelham.
Wrenford, Edwin, M.A., V. of Newnham.

ST. ASAPH.

Browne, George Owen, M.A., C. of Minera.
Evans, David Williams, M.A., R. of St. George.
Lewis, David Phillips, M.A., V. of Llandrinio.
Lewis, James Sculthorpe, M.A., V. of Guilsfield.
Lewis, Lewis, M.A., R. of Melvelley.
Morgan, John, B.A., R. and V. of Denbigh.
Morgan, Thomas, B.D., V. of Dyserth.
Owen, Elias, M.A., R. of Efenechtyd.
Smith, Edward Braithwate, M.A., V. of Gresford.
Williams, Edward Owen, V. of Meliden.
Williams, George, M.A., V. of St. Thomas, Glyndyfrdwyg.

ST. DAVID'S.

Blomefield, George Pinchin Allan, B.A., V. of Camrhos, Pembroke.
Bowen, Thomas James, B.A., Chaplain of All Saints, Kilvey, Glamorganshire.
Davies, Daniel, P.C. of Holy Trinity, Llanybri, Carmarthen.
Davies, Samuel, R. of Llangludwen, Carmarthenshire.
De Winton, Henry, M.A., R. of Cefnllys and V. of Llandrindod, Radnor.
Evans, David, P.C. of Llangain.
Evans, Henry Jones, R. of Llanllawer with Llanychllwyddog, Pembroke.
Griffith, David, R. of Llanllwchaiarn, Cardigan.
Griffiths, James, V. of Llangranog, Cardiganshire.
Hudson, Lawrence James, Chaplain of H.M. Prison, Swansea.
Jones, Ebenezer Humphrey, R. of Johnston and V. of Steynton, Pembrokeshire.
Thomas, Nathaniel, P.C. of Llanddarog, Carmarthen.

SALISBURY.

Blathwayt, Richard Vesey, M.A., R. of Lillington and P.C. of North Woottor.
Burrowes, Edward Denies, LL.D., R. of Puncknowle.
Butt, Walter William Arthur, M.A., V. of Westbury.
Chambers, William, M.A., R. of Blandford St. Mary.
Damer, Lionel Digby William Dawson, M.A., Prebend. of Yetminster Secunda.
Duke, Henry Hinxman, B.A., R. of Brixton Deverell.
Edwards, Thomas Hyne, M.A., R. of Kington Magna.
Engleheart, George Herbert, M.A., V. of Chute Forest.

Farmer, John Prior, V. of Branksea.
Farley, Henry, M.A., V. of Lytchett Minster.
Gill, Thomas Howard, M.A., R. of Trowbridge.
Hadow, George Randolph, M.A., R. of United Rectories of Calstone, Wellington, and Blackland.
Howard, Henry Charles, V. of Aldbourne.
Keating, William Wrixon, M.A., V. of Willesford.
Kendle, William James, M.A., Chaplain of the Dorset County Lunatic Asylums.
Jacob, James John, M.A., Prebend. of Teinton Regis.
Johnson, Samuel Jenkins, M.A., V. of Melplaish.
Maunsell, Frederick Webster, M.A., R. of Symondsbury.
Miles, Henry Broadway, R. of Owermoigne.
Prothero, John Edwards, M.A., R. of Orcheston St. George.
Salmon, Frank, B.A., R. of Long Langton, Blandford.
Saunders, John Goulding, V. of Horton-cum-Woodlands.
Smith, Henry Francis, M.A., R. of Folke.
Stafford, John Richard Wykeham, M.A., R. of Chilcombe.
Sturton, Jacob, M.A., R. of Woodborough.
Stephenson, John, M.A., Prebend. of Netherbury in Ecclesia.
Thurlow, Richard, B.A., R. of St. James, Shaftesbury.
Townsend, Charles Henry, M.A., V. of Bedwyn Parva.
Truell, William Henry Augustus, B.A., R. of Iwerne Courtney.
Woolley, John, R. of Athelhampton cum Burlestone.
Wyld, Edwin George, B.A., V. of Mere.

TRURO.

Adams, Arthur, B.A., V. of St. Colan.
Brown, James Redgate, R. of Helland.
Du Boulay, James Houssemayne, M.A., V. of Torpoint.
Gray, Alfred, M.A., V. of Mylor.
Hammond, Joseph, B.A., LL.B., V. of St. Austell.
Moore, James Henry, M.A., P.C. of Kenwyn St. John.
Paul, Frederic Bateman, R. of Lanivet.

WORCESTER.

Barker, John Ross, M.A., V. of All Saints with St. Lawrence, Evesham.
Beeby, Charles Evans, B.A., V. of Yardley Wood.
Bode, Henry John, M.A., V. of Honington.
Booker, Samuel Briddon, M.A., V. of Marton.
Browne, Henry George Cavendish, B.A., R. of Bredon with Norton and Cutsdean.
Bullen, John, M.A., R. of Southam.
Butler, Arthur, LL.D., Inc. of St. Margaret, Olton.
Carr, Walter Raleigh, M.A., V. of St. John in Bedwardine, Worcester.
Chafy-Chafy, William Kyle Westwood, M.A., R. of Rouselench.
Chaytor, Charles, M.A., R. of St. Helen, Worcester.
Child, Alfred, M.A., V. of Ratley.
Dowdeswell, Edmund Richard, M.A., P.C. of Bushley.
Dixon, Beaufort Harkness, V. of Studley.
Fox, Edward Carteret Dobree, M.A., P.C. of Castlemorton.
Irvine, Alexander Campbell, M.A., V. of St. Mary, Warwick.

Lea, William, M.A., Archdeacon of Worcester.
Little, William John Knox, M.A., Canon of Worcester Cathedral.
Mason, Edmund Robert, M.A., V. of Christ Church, Birmingham.
Melville, David, M.A., Canon of Worcester Cathedral.
Napleton, John, Minister of Christ Church, Coventry.
Nicholson, John Aldwell, LL.D., Minister of Proprietary Chapel, Warwick Street, Leamington.
Owen, John Stanley, V. of St. Mary, Birmingham.
Pelham, Hon. Francis Godolphin, M.A., R. of Halesowen.
Roberts, Edward Dale, M.A., V. of St. Paul, Lozells.
Rooke, Thomas, M.A., V. of Feckenham.
Salt, William Featherstone, Chaplain, Guild Chapel, Stratford-on-Avon.
Telfer, Archibald, Chaplain of H.M. Prison, Worcester.
Waller, Percy, V. of St. Barnabas, Birmingham.
Whigham, Lawrence Robert, M.A., LL.B., V. of Polesworth.
Wilkinson, Edward, M.A., Ph.D., Minister of Christ Church Chapel, Leamington Priors.
Williams, John Alfred, M.A., V. of Alderminster.
Wilson, Joseph Bowstead, M.A., R. of St. Alban, Worcester.
Wilson, Joseph Bowstead, M.A., R. of Knightwick with Doddenham.

PROVINCE OF YORK.

York.

Atkinson, Thomas, M.A., R. of Whiston.
Barnacle, Henry Glanville, M.A., Minister of Christ Church, Gleadless.
Bickerstaff, William, M.A., V. of Marr.
Bromehead, John Nowill, V. of Acaster Malbis.
Chapman, Christopher Jackson, B.A., V. of Norton.
Cheetham, Right Rev. Bishop, D.D., V. of Rotherham.
Cox, Sir George William, M.A., Bart., R. of Scrayingham.
Dales, John William, Chaplain of Middlesborough Workhouse.
Daniel, Charles Andrew, V. of Coatham.
Edwards, John Wilkinson Gamul, M.A., V. of St. Botolph's, Knottingley.
Ellis, Robert James, M.A., R. of Kirby Knowle w. Bagby.
Faithfull, James Arthur, B.A., Vicar of Holy Trinity, Scarborough.
Fisher, George Carnac, M.A., V. of St. Mary with St. Nicholas, Beverley.
Fleming, James, B.D., Succentor of York Cathedral.
Hawksley, William Charles, B.A., Chaplain of Sheffield Infirmary.
Hey, Ven. William, M.A., Precentor of York Cathedral with Prebend of Driffield annexed.
Hiley, Alfred, M.A., V. of Walton.
Lambert, Alfred Lionel, M.A., R. of Easington with Liverton.
Lambert, Joseph Malet, B.A., P.C. of Newland.
Lawrence, Frederick, B.A., V. of Westow.
Lightfoot, George Herbert, M.A., V. of Pickering.
Lucas, William, P.C. of Ottringham.
Miller, Norman James, B.A., R. of Kildale,

Milsom, Edward, M.A., V. of Helperthorpe.
Moore, David Keys, B.A., Chaplain of Seamen's Mission, Hull.
Morris. Lawrence Burke, M.A., P.C. of Birdsall.
O'Callaghan, Robert Charles George, M.A., V. of Skerne.
Simmons, Joseph Ford, M.A., V. of Christ Church, Sculcoates, Hull.
Slade, Robert Prim, P.C. of Thorpe Hesley.
Smart, Edward Henry, B.A., V. of Kirby-in-Cleveland.
Snowdon, Richard Kemplay, M.A., P.C. of Clifford.
Spooner, Edwyn Hugh Pierpoint, V. of Bolton upon Dearne with Goldthorpe.
Storrs, George Noel, M.A., V. of Consolidated Chapelry of Holy Trinity, Bridlington Quay.
Walsham, Charles, M.A., Canon and Prebend. of Weighton.
Wellington, Henry Martyn, B.A., V. of Hickleton.
Wilcox, Charles Byron, V. of Eston.
Williams, Theodore, M.A., V. of Scampston.
Willis, Robert George, B.A., R. of Goodmanham.
Wright, Charles Sisum, M.A., Canon and Prebend. of Osbaldwick.

DURHAM.

Baron, James Wilkie, R. of Sadberge, near Darlington.
Beckwith, James Sadler, V. of Walker.
Bindley, Frederick Wood, M.A., R. of Gosforth.
Burn, William John, B.A., P.C. of St. Peter, Jarrow.
Caswell, Emil George Henry, M.A., V. of Hunwick.
Clarke, Peter Watkin, Inc. of St. Oswald, Hebburn.
Cunningham, William Larder, V. of St. Philip, High Elswick, Newcastle-upon-Tyne.
Davidson, Randall Thomas, M.A., one of the Examining Chaplains to the Bishop of Durham.
Ede, William Moore, M.A., R. of Gateshead.
Fox, Joseph Hamilton, R. of Penshaw.
Gibson, T. W., M.A., Head Master of Berwick-upon-Tweed Grammar School.
Guest-Williams, William Siller, M.A., V. of Birtley.
Hicks, Herbert, V. of Holy Saviour's, Tynemouth.
Jeffery, Samuel, M.A., Assistant Inspector of Religious Instruction for the Diocese of Durham.
Lawrence, Albert, R. of Chevington.
McGonigle, William Alexander, M.A., I. of St. Cuthbert, Monkwearmouth.
Naters, Charles John, L.T., V. of North Gosforth.
Prest, Ven. Archdeacon, M.A., R. of Ryton.
Price, George Frederick, D.D., R. of Whitburn.
Roberts, Thomas Norcliffe, B.A., P.C. of Cornforth.
Ross-Lewin, George Harrison, M.A., V. of Benfieldside.
Savage, Henry Edwin, V. of Pelton, near Chester-le-Street.
Shepherd, Robert, M.A., V. of St. John in Weardale.
Shield, W., B.A., V. of Wittingham.
Southwell, Herbert Burrows, Dom. Chap. to Bishop of Durham.
Stewart, H. W., B.A., V. of H. Trin., Gateshead.
Thorne, T. Aldridge, V. of Hart.
Woosnam, Charles Maxwell, M.A., V. of St. Peter, North Shields.

CARLISLE.

Barnett, Barzillai, M.A., V. of Preston Patrick, Westmoreland.
Burrell, Samuel Blake, P.C. of Hilton and Murton.
Cook, Robert Keningale, M.A., R. of Elwick Hall, near Castle Eden.
Duncan, Robert, M.A., V. of St. James, Whitehaven.
Furmston, Edward, M.A., P.C. of Mansergh.
Hebert, Septimus, M.A., P.C. of Christ Church, Silloth.
Kewley, William, P.C. of Ulpha, Cumberland.
Lonsdale, Henry, M.A., P.C. of Thornthwaite.
Paley, Francis Henry, M.A., P.C. of Cartmel.
Parker, William Hasell, B.A., V. of All Saints, Cockermouth.
Piggott, John Cornell, V. of Gilcrux.
Pittar, Charles Arthur, R. of Melmerby.
Sutton, Alfred, M.A., V. of Bridekirk.
Williams, Charles, B.A., Chaplain of Northumberland County Lunatic Asylum.
Wright, Thomas Edge, V. of Satterthwaite, Lancashire.

CHESTER.

Bedford, Joseph Louis, M.A., P.C. of Little St. John's, Chester.
Brearey, Robert Gawne, M.A., Chaplain of the Reformatory Ship 'Akbar.
Bridges, William George, M.A., V. of St. Thomas, High Lane.
Brown, Richard Holgate, M.A., P.C. of St. Paul, Staleybridge.
Johnson, James, B.A., P.C. of Christ Church, Macclesfield.
Ragg, Alban Edmund, P.C. of Christ Church, Chester.
Tofts, Thomas Sinclair, M.A., P.C. of St. Thomas, Stockton Heath.

LIVERPOOL.

Brearey, Robert Gawne, M.A., Chaplain of Mount Vernon Girls' Reformatory School, Liverpool.
Carson, Gustavus, P.C. of St. Augustine's, Everton.
Cremer, Frederic Daustini, M.A., P.C. of Upholland.
Hodgins, Joseph Rogerson Edmond Cotter, M.A., P.C. of St. Cyprian's, Edge Hill.
Kimm, William Frederick, M.A., P.C. of St. Athanasius, Kirkdale.
Leach, John, M.A., P.C. of Kirkby.
Matthew, Roland George, M.A., P.C. of St. Michael and All Angels, Wigan.
Mitchell, Harry, B.A., P.C. of St. John's, Pemberton.
Stowell, John, I. of St. Bartholomew, Liverpool.

MANCHESTER.

Atkinson, Charles, R. of St. Mary, Manchester.
Berry, William Brodbelt, M.A., V. of Smallbridge.
Betton, Thomas, R. of St. Barnabas, Manchester.
Bradshaw, Sandys Ynyr Burges, P.C. of Holy Trinity, South Shore.
Butterworth, John Compton, B.A., P.C. of Bamford St. Michael.
Chamberlain, James Slade ffoster, M.A., P.C. of St. Stephen's, Kearsley Moor.
Coleby, Francis, B.A., P.C. of Westleigh, St. Peter.
Dickinson, Thomas, B.A., P.C. of Higher Openshaw.

Dunlop-Smith, Charles, M.A., R. of Didsbury.
Dunne, Edmund Neal, B.A., R. of Hoole, Lancashire.
Ewald, William Harris, M.A., P.C. of St. John, Lancaster.
Harries, Evan, P.C. of Christ Church. Pendlebury.
Harris, Stanford, M.A., P.C. of Hoddlesden.
Hodge, Charles Francis Dalton, M.A., V. of All Saints, Hamer.
Holden, George, P.C. of St. James, New Bury.
Jones, Benjamin, R. of St. Martin, Manchester.
Jones, Henry Edward, P.C. of Overton.
Lowe, Charles, M.A., P.C. of Holy Trinity, Bolton-le-Moors.
Morris, Thomas Dickin, M.A., P.C. of Tottington.
Myers, Christopher, P.C. of St. Bartholomew's, Bolton-le-Moors.
Oliver, Henry Huntley, P.C. of St. James, Daisyhill.
Parkinson, Arthur, Incumbent of St. Clement's, Broughton.
Pinck, John Osborne, B.A., I. of the New Church of St. Philip, Griffin.
Robinson, William, Incumbent of New Church of St. Clement, Greenheys.
Scholes, William, P.C. of Samlesbury.
Warrington, Thomas, R. of St. Philip (Bradford Road), Manchester.
West, Joseph Robert Orr, R. of St. Stephen, Chorlton-upon-Medlock.

RIPON.

Allton, George, V. of Coniston.
Audsley, Thomas Moss, P.C. of St. Philip, Dewsbury.
Barnes-Lawrence, Ashley, M.A., V. of Thornes.
Brereton, John Lloyd, M.A., Minister of District of St. Peter, Barnsley.
Campbell, Thomas, P.C. of St. Mary, Laister Dyke, Bradford.
Cook, Henry Lucas, M.A., V. of St. Mark, Low Moor, Bradford.
Dickson, John Phillips, B.A., R. of Cumberworth.
Evans, John Myddelton, M.A., V. of Esholt-cum-Hawksworth.
Forster, Charles Farrar, V. of St. Andrew, Huddersfield.
Gaisford, Stephen Henry, M.A., R. of Cowthorpe.
Gallie, James, M.A., V. of Great Horton, Bradford.
Greenstreet, Frederick Waters, M.A., V. of Kildwick.
Grenside, Frederick Ralph, M.A., V. of Mirfield.
Harrison, James Knowles, P.C. of St. Mark, Dewsbury.
Jennings, Hartley, V. of Startforth.
Jeffery, John William, V. of Upperthong.
Jones, John Arthur, M.A., V. of Cundall with Norton-le-Clay.
Kilner, Francis Charles Wilberforce, Minister of New Church of St. Martin, Potternewton, Leeds.
Kirkham, Thomas, M.A., V. of St. Paul, Manningham.
Maguinness, John Thomas, Minister of New Church of St. Luke, Manningham.
Makinson, Edward William, M.A., V. of Holy Trinity, Armley Hall, Leeds.
Mason, Mowbray Pinckney, M.A., V. of St. Mary, Sowerby.
Mitchell, Joseph, M.R.C.P. Edin., V. of New Wortley.
Mitchell, William, M.A., V. of St. Luke, Bradford.
Nash, Adam James Glendinning, M.A., V. of St. John, Bradford.
Parrish, Henry Griffin, B.A., V. of St. Mary, Wakefield.
Powell, Thomas, M.A., V. of Ramsgill.
Robinson, Henry, M.A., P.C. of Luddenden.

Ruxton, A. F. D., V. of Well.
Ryan, Right Reverend Bishop, D.D., R. of Middleham.
Shepherd, James, V. of St. Augustine, Bradford.
Shuffrey, William Arthur, M.A., P.C. of Halton Gill.
Summerfield, Richard Abbott, B.A., V. of North Stainley.
Thompson, John, V. of St. Mary, Hunslet, Leeds.
Whitby, Thomas, M.A., V. of Dewsbury.
Wicks, Alfred Enoch, V. of Tosside or Houghton.
Williams, Edward Osborne, M.A., V. of St. Stephen's, Burmantofts.
Williams, William John, Chaplain of the Hospitals of St. John the Baptist and St. Mary Magdalene, Ripon.
Wood, Frederick John, M.A., P.C. of Headingley.

SODOR AND MAN.

Quirk, John Nathaniel, M.A., Inc. of St. Thomas, Douglas.
Tracy, Frederick Francis, M.A., V. of Rushen.
Williams, James George, V. of German.

CLERICAL OBITUARY IN 1881.

Angrave, F., C. of St. John Baptist, Peterborough, aged 31, August 6.
Aldersey, John, V. of Murton, Carlisle, aged 73, April.
Allen, William Arthur, R. of Stocklinch Ottersey, Ilminster, aged 48, October 27.
Altham, Isaak, late V. of Welwick, at Withernsea, October 5.
Anstey, Charles Alleyne, late V. of Coggs, and for many years Assistant Master of Rugby School, at Clifton, Bristol, aged 84, August 19.
Applegate, John William, Curate of Cranborne, aged 45, January 14.
Appleton, John H., late V. of St. Mark's, Staplefield, Sussex, at St. Michael's Place, Brighton, aged 48, November 10.
Arthy, John, R. of Caistor, aged 81, April 25.
Askew, John, at Bromfield, Stranmore, June 20.
Aston, John Walter, V. of Ambleside, at Ambleside, aged 23, September 17.

Baker, George, at Freshford, Somerset, aged 77, July 11.
Banks, Samuel, R. of Cottenham, aged 73, April 24.
Barclay, Right Rev. Joseph, D.D., LL.D., Bishop of Jerusalem, October 22.
Baring-Gould, Charles, R. of Lew Trenchard, aged 72, February 12.
Barrett, John Casebow, V. of St. Mary's, Birmingham, aged 70, February 26.
Barrett, Richard Arthur Francis, at Stour Provost, aged 63, April 24.
Barrow, George Forster, Curate of St. Stephen's, Westminster, aged 37, November 17.
Barrow, James, at Southwell, aged 87, April 12.
Barrow, John, of Hilldrop Road, Camden Town, aged 71, March 2.
Bateson, William Henry, Master of St. John's College, Cambridge, aged 65, March 27.

Battiscombe, R. S., R. of Barkway, aged 82, March 13.
Bedford, William, V. of Marshfield, aged 65, February 17.
Behr, Bernard Martin, Chaplain H.M.E.I.S., aged 41, January 4.
Benson, Martin Edgar, R. of Ringwould, aged 58, March 27.
Benson, Samuel, Chaplain of St. Saviour's, Southwark, aged 62, February 22.
Beridge, Basil, R. of Algarkirk, Preb. of Lincoln, at Coombe Bury, Kingston-on-Thames, aged 84, July 20.
Bingham, Charles William, R. of Melcombe Horsey, and Canon of Salisbury, aged 71, December 1.
Bland, Miles, at Elm House, Gateacre, Liverpool, aged 53, August 17.
Blofield, Thomas John, at Hoveton House, Norfolk, aged 74, May 29.
Boddy, James Alfred, R. of Elwick Hall, aged 71, March 26.
Bolton, R. T., late of Padbury, Buckinghamshire, aged 78, August 12.
Bond, William Henry, Chaplain of Bedford Union, and V. of Goldington, Beds, September 21.
Bostock, G. J., V. of Kirkby Wharfe, Yorkshire, aged 47, October 8.
Bourke, William, R. of Lacken, aged 75, April 20.
Bourne, Thomas, late V. of Stoke Golding, aged 74, January 28.
Brasher, Samuel Benton, R. of Great Wenham, Colchester, aged 64, December 8.
Breay, Henry Thomas, V. of Crewkerne, aged 51, January 1.
Brice, Edward Cowell, V. of Newnham, aged 87, May 29.
Bridger, John, at 13 Lansdowne Place, Clifton, August 13.
Brickel, Robert, R. of Hoole, February 18.
Brockbank, John, V. of Startforth, aged 52, March 4.
Browne, Robert George Suckling, aged 88, March 30.
Brooke, I. of Haughton Hall, Shropshire, aged 78, January 27.
Bruton, William, V. of Sidlesham, aged 60, July 10.
Bryans, Richard, of St. Leonards-on-Sea, aged 50, April 24.
Bryant, J. H., R. of Ludford and V. of South Willingham, April 15.
Buckerfield, Francis Henchman, at Bath, January 25.
Buckley, Arthur, Chaplain R.N., aged 45, January 24.
Buller, Anthony, formerly R. of St. Mary Tavy, at Pound, Horrabridge, aged 71, August 13.
Burgess, Richard, Preb. of St. Paul's and R. of Ickworth with Horringer, aged 84, April 12.
Burnett, J. B., at Curdridge, Hants, aged 91, June 1.
Burney, Alexander D'Arblay, V. of Witham Friary, Somerset, aged 42, July 16.
Burrow, Joseph, A. of Carleton Hall, Cumberland, January 21.
Butcher, James Hornby, V. of Audenshaw, Ashton-under-Lyne, September 10.
Buxton, Fowell Arthur, late Curate of All Saints, Knightsbridge, aged 30, July 31.
Buzacott, Aaron, at Lewisham, aged 52, October 9.

Callender, Richard Clement, Curate of Christ Church, Portswood, June 5.
Campbell, Arthur Bruce Knight, Examining Chaplain to Bishop of Bangor, at the Palace, Bangor, aged 30, September 26.
Carter, Charles Clement, at Bournemouth, aged 31, November 29.
Carter, James, V. of Bridekirk, aged 73, February 16.

Cartmell, James, D.D., Master of Christ's College, Cambridge, aged 71, January 23.
Carver, Jonathan, V. of Barney, aged 78, January 31.
Cary, Charles Thomas, at Arden House, Fillongley, June 15.
Causton, Charles, R. of Lasham, and Hon. Canon of Winchester Cathedral, aged 79, July 28.
Charlton, James Allan, R. of Gosforth, Newcastle-on-Tyne, July 17.
Child, Thomas, M.A., R. of Upper Clatford, aged 74, October 21.
Clarke, William Wilcox, R. of North Wootton, Norfolk, and Hon. Canon of Norwich, November 3.
Clark, James Old, V. of Beltingham, aged 80, January 27.
Cleather, John Parker, V. of Aldbourne.
Cleugh, Ven. Archdeacon J., D.D., at Malta, aged 88, March 25.
Clive, George Arthur, R. of Shrawardine and V. of Montford, Shropshire, aged 78, November 8.
Cocker, J., at New Bank, Crompton, aged 69, May 15.
Collins, Henry, R. of West Camel, Somerset, aged 80, October 29.
Collison, Henry, R. of Bilney, Litcham, Norfolk, aged 89, August 13.
Colston, John R. D., V. of St. Mary's, Laister Dyke, aged 59, January 18.
Considine, R. A. W., late V. of Alveley, aged 73, March 5.
Cook, William, at Wimbledon, aged 53, July 16.
Cookson, Charles, V. of Maxey, aged 86, April 16.
Cotterill, Charles, Chaplain of North Staffordshire Infirmary, aged 69, February 27.
Coxe, Henry Octavius, Librarian of the Bodleian, Oxford, and R. of Wytham, Berks, aged 69, July 8.
Cramp, John Mockett, formerly of St. Peter's, Thanet, aged 85, December 6.
Craufurd, Sir George, R. of Scremby, at Pau, aged 84, February 20.
Crawley, Henry Owen, Curate of Semington, Trowbridge, aged 58, July 3.
Cumby, Anthony, at Richmond, Yorkshire, aged 77, May 31.
Curteis, Jeremiah, R. of Shelton, aged 77, January 19.

Dallas, Charles Robert King, R. of St. Mary's, Godalming, aged 86, January 1.
Davies, James, formerly R. of Abbenhall, at Bicknor House, aged 95, August 27.
Davies, Ven. Rowland Robert, Senior Archdeacon and Vicar General of Tasmania, at Ferndean, Hobart Town, aged 75, November 13, 1880.
Dawes, T. C., V. of Canon Pyon, Hereford, aged 72, July 15.
Day, John Tomlinson, R. of Bletsoe, May 3.
De Grey, Hon. Frederick, R. of Copdock, Suffolk, aged 70, March 30.
Denny, Alexander, late Senior Chaplain, Mauritius, at Milestone House, Blackwater, August 13.
Despard, George Pakenham, I. of Tarradale and Malmesbury, Victoria, Australia, at Malmesbury, aged 68, May 5.
Dickson, David, V. of Sundon, Beds, aged 71, January 8.
Digweed, John James, of Hall Place, West Meon, aged 75, February 5.
Dixon, John James, V. of Abram, near Wigan, at Bredon House, Malvern, aged 72, August 17.
Dobson, Frederick, at Mortimer, aged 80, October 7.
Dowding, Towneley Ward, R. of Brixton Deverill, aged 63, March 23.

Down, Frederick Thornton, at Surbiton, aged 34, December 11.
Dring, Henry, V. of Slad, Stroud, January 26.
Drummond, Heneage, R. of Leckhampstead, aged 71, September 13.
Duggan, Motherwell, V. of Cornforth, aged 61, June 20.
Dunbar, Sir William, Bart., R. of Dummer, Basingstoke, aged 77, November 27.
Dunlop, Robert Vetch, V. of Holy Trinity, Scarborough, aged 45, May 16.
Durnford, Francis E., R. of Creeting St. Mary, aged 66, January 27.

Eade, John Davie, Canon of Durham, aged 76, June 6.
Eagles-Warre, John King, V. of Westcombe, January.
Earle, Henry John, R. of High Ongar, Essex, aged 83, December 9.
Elgie, Walter Francis, V. of Otterbourne, February 25.
Elliott, Charles John, V. of Winkfield and Hon. Canon of Christ Church, Oxford, aged 62, May 11.
England, Thomas, R. of Ashbury with North Lew, Devon, aged 73, August 1.
Estridge, John Julius, R. of Puncknole, aged 82, July 23.
Evans, Edward Charles, R. of Downham, aged 67, March 11.
Evans, James Joyce, Principal of the Home and Colonial Training College, at 7 St. Mark's Square, Regent's Park, aged 67, September 4.
Everett, Charles Dundas, of Besselsleigh, near Abingdon, at Dorchester, Oxon, September 7.
Ewbank, George, at Brighton, August 24.
Eyton, Robert William, formerly R. of Ryton, Salop, at Winchfield House, Hants, aged 65, September 8.

Fauquier, Right Rev. Frederick Dawson, Bishop of Algoma, December 7.
Fairfax, J. C., formerly of East Bergholt, at Ware, Herts, aged 70, August 7.
Farquharson, Robert, R. of Long Langton, May 13.
Fellows, Thomas Lyon, V. of Honingham and East Tuddenham, aged 64, June 24.
Finch, Thomas, Chaplain to the Northumberland County Prison, at Morpeth, aged 81, November 3.
Fisher, Edmund, at Putney, aged 80, May 8.
Fisher William F., V. of Shalfleet, Isle of Wight, aged 55, June 30.
FitzGerald, Henry, R. of Bredon, aged 93, April 29.
Fitz-Hugh, W. A., R. of Street, aged 87, March 16.
Fitz-Wygram, John, V. of New Hampton, aged 54, August 13.
Fleetwood, William, V. of Swaffham Bulbeck, January 18.
Flower, William, V. of St. John's, Upperthong, aged 56, July 11.
Forde, Frederick, Chaplain of St. John's, Chester, aged 80, February 23.
Formby, James, V. of Frindsbury, aged 84, February 14.
Foster, William, formerly V. of Horton, aged 80, February 17.
Fowle, William Cecil, V. of Brinsop, aged 68, December 25.
Fox, Octavius, R. of Knightwick, Worcestershire, August 5.
Fryer, Frederick Wilton, Curate of All Hallows, Southwark, aged 47, May 7.

Gardner, Samuel Wright, V. of Kemeys Commander and Llanvihangel by Usk, October.

Garland, Richard, V. of St. Peter's, Congleton, September 25.
Garrett, Horatio H. J., at Melbourne, Australia, September 6.
Gepp, George Edward, R. of Limington, Somerset, aged 72, August 29.
Gibson, Matthew, at Boulogne-sur-Mer, aged 76, January 6.
Girdlestone, Charles, at Weston-super-Mare, aged 85, April 28.
Glencross, James Hickes, R. of Helland, aged 50.
Glover, Frederick R. A., at Brading, Isle of Wight, aged 81, August 25.
Gould, Richard Augustus, V. of Earsdon, aged 44, February 14.
Gower, John Alexander, Chaplain Stoke Pogis Hospital, Slough, aged 77, August 28.
Graham, C. A., R. of Bidston, aged 62, March 9.
Grange, James Demain, V. of St. Andrew's, Huddersfield, aged 40, January 9.
Gratrix, James, at Leamington, aged 84, February 21.
Green, Eldred, V. of All Saints, Cockermouth, aged 58, July 10.
Greswell, Richard, late Fellow and Tutor of Worcester College, Oxford, aged 81, July 22.
Gretton, Frederick George, Curate of Broughton-with-Newington, aged 34, May 26.
Griffith, William, at Holyhead, aged 80, August 13.
Grimston, Hon. and Rev. E. H., R. of Pebmarsh and Great Henny, aged 69, May 4.
Grisdale, J., late I. of Halton Gill, aged 48.
Grover, Thomas Chester, V. of Wilnecote, aged 68, February 11.
Gunson, W. M., Senior Fellow of Christ's College, Cambridge, at the Knowe, Aspatria, aged 58, September 30.

Hall, T. G., Preb. of St. Paul's, at Kingshurst, Paignton, aged 78, August 26.
Hamilton, Joseph Harriman, Canon of Rochester, at Rochester, aged 81, August 17.
Hancock, John, V. of Haselbury Plucknett, Somerset, aged 69, September 5.
Harington, Edward Charles, Prebend., Chancellor, and Canon of Exeter Cathedral, aged 77, July 14.
Harris, Harry, Curate of Trinity Church, Borough, London, September 27.
Harris, Herbert, aged 60, December 2.
Harris, Joseph Hemington, D.D., V. of Tor Mohun, aged 81, June 25.
Harrison, Octavius Swale, R. of Thorn Falcon, aged 76, June 5.
Hart, Richard, V. of Catton, aged 77, June 23.
Hasker, George Henry, at St. Leonard's-on-Sea, aged 87, September 26.
Haydon, William, V. of Bapchild, aged 57, June 22.
Heath, Lewis Wilson, V. of St. John's, Newland, aged 71, September 19.
Heaven, W. H., V. of Netheravon.
Hickes, H. Weston, R. of Cranford, aged 78, February 2.
Hill, Thomas Leonard, M.A., at Bath, aged 74, November 16.
Hillyard, Walter, at Worleston Vicarage, Nantwich, aged 28, July 21.
Hinton, N. W., V. of Feckenham, February 18.
Hoare, George Tooker, Hon. Canon of Rochester, R. of Godstone, at Aix-la-Chapelle, aged 61, August 9.
Holland, Frederick Whitmore, V. of Evesham, at Niesen, Switzerland, aged 44, August 26.
Holthouse, Charles S., V. of Helidon, January 23.
Hone, Ven. Richard Brindley, R. of Hales-Owen and Archdeacon of Worcester, aged 76, May 5.

Howard, Hon. William, Canon of York and R. of Whiston, aged 66, May 12.
Howorth, R. L., at Birmingham, aged 37, January 9.
Hubbersty, Nathan, late of Eastwell Hall, Leicestershire, at Wirksworth, aged 78, October 3.
Huntley, John Thomas, R. of Binbrooke, July 27.
Hurst, John, at Thakenham, Sussex, aged 85, July 26.
Hutt, Charles John, V. of St. Silas, Penton-street, W., aged 56, October 15.
Hutton, William, for 37 years Vicar of Beetham, Westmoreland, at Beetham House, aged 76, November 20.

Inge, George, R. of Thorpe Constantine, aged 81, August 1.

James, Thomas, V. of Havering, Essex, December 20.
Jenkins, E. C. F., V. of Billinghay, aged 74, March 4.
Jerram, James, at Fleet Rectory, aged 77, November 30.
Johnson, Very Rev. G. H. S., Dean of Wells, aged 73, November 4.
Jones, James, R. of Llanfwrog, Denbighshire, at Fir Grove, near Ruthin, aged 79, November 11.
Jones, John, R. of Llangludwen, Carmarthen, July 7.
Jones, Thomas William, V. of Llanybri and Llandilo Abercowin, Carmarthen, September 8.

Keeling, Francis, V. of Adstone, aged 73, January 21.
Kemp, Edward Curtis, I. of St. George's, Great Yarmouth, aged 87, June 10.
Kendall, Walter William, V. of Birchin Hopwood, aged 55, April 4.
Kenny, L. S., V. of Kirby Knowle, aged 55, April 20.
King, Robert Collins, V. of St. Catherine's, Northampton, aged 60, October 15.
Kinglake, William Chapman, R. of Monkton, at Shovell Hill, Bridgwater, aged 74, September 30.
Kitching, Robert, V. of Westow, York, aged 62, July 3.
Kitson, Edward Winnett, Curate of All Saints, Clapton, at Mentone, aged 24, April 3.
Knapp, John G. F. H., R. of St. James, Shaftesbury, June 3.
Knox, Andrew, V. of Birkenhead and Hon. Canon of Chester, at Birkenhead, aged 84, October 12.
Knyvett, Charles William, R. of Heslerton, aged 86, December 20.

Lancaster, Thomas Burne, late R. of Grittleton, aged 75, January 29.
Langhorne, Thomas, LL.D., 45 Scarsdale Villas, Kensington, December 21.
Langley, Daniel Baxter, R. of Yardley Hastings, aged 83, March 15.
Latimer, Edward William Forty, R. of Waddesdon, March 14.
Latimer, William, at Headington, aged 68, May 25.
Law, Francis, V. of Samlesbury, Lancashire, aged 81, September 20.
Lawrence, Thomas, Chaplain of Kensington Cemetery, aged 80, May 31.
Lea, William Knibbs, at Brighton, January 3.
Leaver, Tay, P.C. of St. James, Alfington, aged 50, April 12.
Leighton, Francis Knyvett, Warden of All Souls College, and Canon of Westminster, at All Souls College, Oxford, aged 75, October 13.
Ley, Jacob, V. of Staverton, aged 77, April 10.
Lightfoot, Nicholas Francis, R. of Islip, Northants, November 17.
Lightfoot, W. Barber, V. of Cartmel, aged 58, February 26.

Lloyd, William Henry Cynric, Colonial Chaplain and Archdeacon of Durban, aged 78, January 3.
Lowther, George Paulin, R. of Orcheston St. George, aged 89, April 25.
Lucena, Lorenzo, Spanish Reader at the Taylor Institute, and Hon. Canon of Gibraltar, aged 74, August 24.

McGuinness, William Nesbitt, Vicar of All Saints, Shooter's Hill, S.E.
Mackereth M., V. of Ottringham, aged 77, March 23.
Maddock, Edward Knight, late Chaplain of the H.E.I.C.S., at Eastbourne, aged 72, August 6.
Maine, John Thomas, late of Bighton Wood, Hants, aged 81, March 25.
Maitland, T. Henry, V. of South Molton, aged 74, March 17.
Malet, James Hudson, retired Chaplain R.N., aged 79, May 13.
Margolioth, Moses, V. of Little Linford, aged 60, February 25.
Marlen, H. J., at 47 Clarence square, Cheltenham, aged 55, November 15.
Marriott, Edmund Harwick, V. of Fernhurst, Sussex.
Marriott, John, V. of Hythe, Hants, aged 72, February 13.
Marshall, Henry James, late V. of Bettws, Caedewen, Newtown, Montgomeryshire, at Walton Cliff, Clevedon, aged 63, October 25.
Maughan, Joseph, V. of Armley, Leeds, aged 43, August 11.
Maurice, Thomas, R. of Harnhill, aged 75, June 26.
Mayers, Michael John, R. of St. Peter's, Winchester, aged 82, February 8.
May, James, aged 78, January 10.
Mayo, William, R. of Folke and Incumbent of North Wootton, aged 79, March 29.
McCall, William, V. of St. George's, Tufnell Park, aged 60, June 30.
McCheane, James H., I. of Holy Trinity, Leeds, at Cheltenham, aged 47, October 1.
Meredith, James, Hon. Canon of St. Asaph, late V. of Abergele, at Rhyl, aged 82, August 6.
Meyricke, Robert, at Dinham Lodge, Ludlow, aged 80, September 14.
Meysey-Thompson, C.M., late of East Claydon, in America, aged 31, September 12.
Milles, William, V. of Hindon, Wilts.
Minchin, Henry Charles, V. of St. Mary de Lode, Gloucester, aged 69, August 16.
Monypenny, James Isaac, late V. of Hadlow, Kent, aged 82, December 14.
Moore, C., R. of Wyberton, aged 94, April 19.
Moore, J. Lucas, at Brighton, aged 60, April 26.
Morice, Richard William, V, of Hoddesden, aged 83, April 20.
Morrell, George Kidd, late V. of Moulsford, aged 67, April 18.
Morshead, Henry John, R. of St. Clether, Cornwall, aged 74, September 25.
Morshead, John Philip Anderson, V. of Salcombe Regis, September 7.
Moxon, Charles St. Denys, of Dunsland Court, Jacobstowe, May 29.
Murray, G. Hope, at Gipsy Hill, Norwood, aged 38, June 22.

Nash, Henry, at Bury House, Edmonton, aged 38, July 24.
Nelson, James, V. of Luddenden, aged 68, February 14.
Nelson, Henry, V. of Legsby, Lincolnshire, aged 36, December 5.
Nevile, Gerald, at Somerset Place, Bath, aged 65, May 11.
Newman Charles Durnford, V. of St. Mary's, Warwick, aged 69, March 15.
Newton, Newton, at College Road, Harrow, aged 38, September 1.

North, J. W., V. of Holy Trinity, Blackheath, at Lyndhurst, Hants, aged 71, August 12.
Norton, William, R. of Pelham Parva, aged 66, July 4.

Oakes, Orbell Plampin, R. of Hawkedon, aged 57, December 31.
O'Donoghue, Francis Talbot, V. of St. Paul's, Devonport, aged 63, March 13.
Ormsby, William Arthur, R. of Smallburgh and Hon. Canon of Norwich, aged 68, February 15.
Ottley, George Lethbridge, R. of Luckington, aged 52, April 17.
Ould, Fielding Frederick, V. of Castle Hall, Stalybridge, at the Royal Infirmary, Manchester, aged 43, October 19.
Owen, Hugh Davies, D.D., late R. of Trevdraeth, Anglesey, at Beaumaris, aged 85, September 4.
Owen, William, at Helonan, near Cairo, Egypt, March 14.

Palmer, Ven. Arthur, Archdeacon of Toronto, aged 75, May 4.
Pardoe, George, V. of Alkham, near Dover, at Leamington, September 1.
Parkes, Francis Barney, V. of Atcham, near Shrewsbury, aged 69, September 24.
Parnell, Richard, V. of St. Stephen's, Bow, aged 61, May 5.
Parry, William Henry, aged 50, March 11.
Patteson, William Frederick, V. of St. Helen's, Rural Dean and Hon. Canon of Norwich Cathedral, at St. Helen's Place, Norwich, aged 81, November 14.
Pearson, Charles B., Canon of Sarum, at Bath, aged 73, January 7.
Pedder, Edward, Hon. Canon of Manchester, March 21.
Pelham, Herbert, Curate of St. Philip's, Heigham, aged 26, May 30.
Penfold, William, R. of Ruardean, aged 81, May 22.
Penruddock, Isaac, at Weston-super-Mare, aged 70, May 1.
Perry, William Parker, V. of Chislehampton, aged 76, March 10.
Perry, Samuel Gideon Frederick, V. of Tottington, June 19.
Phillips, George, V. of St. James's, Upper Edmonton, July 30.
Philpot, William Doveton, at Leamington, aged 79, July 9.
Picthall, Charles Grayson, R. of Chillesford, Suffolk, October 24.
Pigott, William, V. of Whaddon, Bucks, aged 71, October 5.
Pigott, Arthur James, late I. of Uffington and Battlefield, Shropshire, at Uffington, aged 65, July 19.
Plucknett, Charles, R. of Holton, aged 87, April 11.
Pocock, Charles Samuel, R. of Rouselench, January 23.
Pope, Edmunds, at St. Leonard's-on-Sea, aged 43, February 22.
Pope, Thomas A., Curate of Bredon's Norton, aged 53, January 5.
Pound, William, at Appuldurcombe, Isle of Wight, aged 74, October 23.
Powell, John Wellstead Sharp, formerly R. of Abinger, aged 73, February 25.
Powles, Henry C., R. of Ashleworth, aged 55.
Prichard, Howell, R. of Melverley.
Proctor, George J., formerly of Newport, Isle of Wight, aged 46, February 22.
Proctor, George, D.D., R. of Hadley, Middlesex, at Welbeck Street, London, aged 85, August 7.

Pyne, William, R. of Socke Denis, at Charlton House, Somerton, aged 81, July 28.

Rabbitts, Cicero, R. of Wanstrow, Somersetshire, July 28.
Ragg, Thomas, V. of Lawley, Shropshire, December 3.
Ram, Stopford J., at Bournemouth, May 22.
Ramsbotham, Thomas, Hon. Canon of Manchester, at Upper Tooting, aged 62, October 12.
Randall, Ven. Henry Goldney, R. of Christian Malford, Wilts, and Archdeacon of Bristol, August 7.
Randolph, John, R. of Sanderstead, aged 60, July 11.
Rashdall, Robert, R. of Teversham, May 29.
Rawlinson, Henry, R. of Symondsbury, aged 67, June 10.
Rawson, William, Curate of Pendleton, aged 31, May 23.
Rees, Josiah, R. of Llangranog, Cardiganshire, July 18.
Reyroux, Frederick, B.D., at Appleford, Abingdon, aged 81, December 5.
Richards, Joseph, R. of Creaton, aged 62, May 5.
Rickards, Hely Hutchinson Keating, at Llandough Rectory, Cardiff, aged 69, December 5.
Rickards E. Valentine, R. of South Wootton, Norfolk, aged 48, December 15.
Ridgway, James, B.D., Hon. Canon of Christ Church, Oxford, at Pontresina, Engadine, July 18.
Roberts, John, at Trethill Sheviock, aged 83, April 11.
Roberts, John Lindfield, at Woolley Cottage, Maidenhead, aged 68, February 5.
Robinson, C. E. R., V. of St. John's, Torquay, January 4.
Robinson, William Percy, D.D., at Trinity College, Glenalmond, aged 45, March 13.
Robinson, George, V. of St. Augustine's, Everton, aged 61, February 20.
Rocke, Thomas James, late V. of Littleham-cum-Exmouth, at Guildford, aged 34, August 30.
Rooper, Plumer Pott, R. of Abbot's Ripton, aged 53, May 18.
Routh, James Isham, Curate of S. Benedict, Cambridge, aged 25, March 1.
Rowbottom, John Fitchett, Curate of St. Matthew's, Leeds, aged 24, August 26.
Rushton, John Richard, V. of Hook Norton, aged 81, January 26.

Salter, Frederick, R. of Hethe, June 30.
Sankey, Philip, at Gosforth, aged 64, May 4.
Saulez, Theophilus, Inc. of All Saints', Battle Bridge, King's Cross, December 26.
Scholfield, Philip, at Maltby Hall, Yorkshire, aged 71, October 22.
Scott, John Arthur H., V. of Portfield, Sussex, aged 47, July 4.
Scott, Richard Folliott, V. of Arlsey, aged 45, May 10.
Scudamore, W. E., R. of Ditchingham, aged 67, January 31.
Sculthorpe, C. F., V. of Beoley, June 10.
Serjeant, John Flowers, V. of St. Mary's, Fulham, April 19.
Shaboe, David, at South Grove, Bow, December 31.
Shaw, George, R. of Elsworth, June 18.
Sheard, W. B., V. of Strubby.

Simey, George, Minor Canon of Ely, aged 51, June 4.
Simpson, George Brown, at Woodnesborough, Kent, March 21.
Simpson, Samuel, at Kingston House, Chester, aged 78, July 2.
Skinner, James, late V. of Newland, aged 63, December 29.
Skinner, Russell, R. of Sweffling, Saxmundham, aged 79, August 7.
Slater, Edward Bentley, late of Royal Naval School, New Cross, April 12.
Smart, James, V. of Englishcombe, April 7.
Smith, Charles Dunlop, V. of S. Malling.
Smith, Gerard Edwards, late V. of Osmaston, aged 77, December 21.
Smith, Harry Bennett, V. of St. Nicholas at Wade, Isle of Thanet, aged 67, October 16.
Smith, Harry, formerly R. of Crundale, aged 90, February 17.
Smithwick, W. J., at Beacon Terrace, Torquay, April 24.
Somerville, Dudley, at Fordwich, Kent, aged 60, October 10.
Speke, Benjamin, V. of Dowlish Wake, February 24.
Spring, Frederick James, late V. of Corton, aged 68, November 26.
Sprouler James W., at Lyncombe, aged 68, May 5.
Spyers, T., D.D., at Weybridge, aged 76, March 7.
St. Leger, Edward F., R. of Scotton, aged 49, December 5.
Stanley, Very Rev. A. P., Dean of Westminster, aged 65, July 18.
Steel, Thomas Henry, at Oxford, aged 75, December 6.
Steggall, John H., V. of Great Ashfield.
Stenner, John Flavell, Curate of St. Paul's, Clerkenwell, aged 62, April 19.
Stewart, Charles James, I. of St. James, New Bury, March 29.
Stone, Richard Bell, V. of Thornaby
Stokes George, B.D., V. of Hope, Hanley, August 25.
Stopford, Arthur F., Fellow of All Souls College, Oxford, aged 59, March 14.
Stopford, Hon. and Ven. Henry Scott, Archdeacon of Leighlin, at Borris, aged 84, October 27.
Storrs, John, at Bournemouth, aged 68, April 12.
Stubbin, Newman John, V. of Somersham, at Ipswich, aged 82, August 3.
Taylor, Arthur, formerly V. of Paston, aged 67, February 4.
Taylor, Charles, B.D., Prebendary of Hereford, R. of Great Cressingham, Norfolk, aged 78, December 12.
Taylor, Charles J., of Wootton-under-Edge, January 23.
Taylor, William Addington, R. of Litchborough, aged 84, July 28.
Thomas, Alfred Thomas, R. of Evenechtyd, February 10.
Thompson, Frederick Brewster, V. of St. Cuthbert's, Benfieldside, May 9.
Thoresby, Thomas, R. of Cefnllys w. Llandrindod, July 25.
Thornton, William, of Kingsthorpe Hall, Northampton, at Cannes, aged 74, May 20.
Thynne, Lord John, Sub-Dean of Westminster, aged 82, February 9.
Tilson, Sir W. T. Marsh-Lushington, at Guildford, January 12.
Todd, Fortescue, V. of St. Austell, aged 88, April 12.
Tomlinson, Lewis, V. of Melpash.
Topham, John, R. of St. Andrew's, Droitwich, aged 87, June 24.
Torlesse, Charles Martin, V. of Stoke by Nayland, aged 86, July 12.
Tuckwell, Henry, V. of Headingley, February 2.
Underwood, John Grayson, P.C. of Burtle, January.
Upcher, Hugh Knyvett, Chaplain R.N., at Malta, June 12.
Upton Robert, R. of Moreton Sea, Shropshire, aged 81, September 19.

Vaughan, Charles, late R. of Llanhe Valley and Crickader, S. Wales, aged 76, August 13.
Vaughan, J. J., R. of Gotham and V. of Radcliffe-on-Soar, November 17.
Vernon, Mark Henry, V. of Westfield, aged 85, May 6.

Walford, Ellis, R. of Dallinghoo, aged 78, October 11.
Walker, Jeremiah, V. of Alpha, aged 87, January 15.
Walpole, Thomas, V. of Alverstoke and Hon. Canon of Winchester, February 7.
Wanklyn, Edward, V. of St. Michael's, Bournemouth, aged 45, August 11.
Ward, Edward Langton, R. of Blendworth, aged 72, May 10.
Warre, John, V. of Hill Farrance, aged 74, December 27.
Watherston, John Dundas, R. of Llanrothal, Herefordshire, aged 62, November 8.
Way, William, V. of Crishall, aged 60, April 20.
Weaver, Benjamin, at Bath, aged 79, January 13.
Webber, William Charles Fynes, Sub-Dean of St. Paul's, aged 65, June 27.
Webbs-Bowen, W. W., V. of Camrhos, aged 78, May 24.
Wedgwood, Robert, R. of Dumbleton, aged 75, February 25.
Whitaker, Edward Wright, V. of Stanton-by-Bridge, April 22.
Whitaker, Robert Nowell, V. of Whalley, aged 80, August 9.
Whitcombe, Philip, V. of Holy Cross, Shrewsbury, August 31.
Whiting Robert, R. of Ringsfield-cum-Redisham, aged 74, September 23.
Whittaker, G. H., V. of Benson, April 12.
Wilkin, John Theophilus, at Sandy, Beds, aged 70, April 12.
Wilkins, J. Murray, R. of Southwell, aged 64, January 12.
Williams, Thomas Norris, formerly R. of Aber, aged 72, October 23.
Williams, Thomas, V. of Northop, aged 62, June 4.
Williams, R., R. of Culmington, April 1881.
Williamson, Henry, Curate of Christ Church, Bradford, April 1881.
Wilson, John Matthias, B.D., President of Corpus Christi College, Oxford, December 1.
Wilson, T. H. D., R. of Redgrave and Hinderclay, aged 73, January 4.
Wilson, Theodore Percival, V. of Pavenham, aged 61, August 8.
Winbolt, Thomas Henry, of South Norwood Park, aged 84, January 25.
Winstone, David, R. of Wainfleet All Saints, aged 89, October 2.
Wood, James, V. of Warnham, Sussex, aged 76, August 13.
Workman, Albert, V. of Christ Church, Birmingham, aged 39, May 13.
Worsley, William, R. of Braytoft and V. of Irby, Lincolnshire, aged 81, August 26.
Wright, Harry, formerly of the H.E.I.C.S., and late of Cheltenham, aged 68, July 13.
Wright, John Adolphus, at Tickhill, aged 77, June 16.
Wright, Joseph Banks, of Shelton Hall, Notts, in Surrey, aged 78.
Wybergh, Christopher, R. of Scrayingham, April 6.
Wyche, Cyril Herbert Eyre, R. of East London, South Africa, for many years Senior Curate of St. Peter's, Eaton Square; drowned while crossing the Chalumna River, July 25.

Yonge, Duke, R. of Newton Ferrers, at Puslinch, aged 58, October 7.
Young, James Foster, Curate of St. Peter's, Eaton Square, aged 28, April 8.

THE ORIGIN OF TITHE.

MANY misconceptions exist with regard to tithe, and these misconceptions are mainly responsible for the vulgar error, still widely current, that the Clergy are State-paid. Of course, every student of history knows that this is not only untrue but ludicrous. The State has no more to do with the payment of the Clergy than it has with that of the ministers of the most insignificant sect. It may, however, be well to set out the facts as clearly as possible.

What was the earliest date at which tithes were paid in England it is hardly possible now to state with certainty. This however is quite clear from the mention made of them by Archbishop Theodore in the genuine Penitential, that tithes were customary in his time, that is to say, in the latter part of the seventh century. How the tithe was assigned is another matter. As the original Bishoprics were the Heptarchic kingdoms, and the Bishop took them as his natural sphere, so the township was the sphere of the individual priest; but the actual expenditure of the tithe was not at first in the hands of the latter. It was determined by custom, or by the Bishop, who divided it usually into three parts, one for the Church, one for the Clergy, and one for the poor. In the year 787 the payment of tithe was legalised in England, and from time to time subsequently was enforced by legislation. 'The famous donation of Ethelwulf had,' says Professor Stubbs ('Constitutional History,' vol. i. p. 228), 'nothing to do with tithe,' although 'that celebrated act, the devotion of a tenth part of his private estate to ecclesiastical purposes, the relief of the tenth part of the folkland from all payments except the *trinoda necessitas*, and the direction that every ten hides of his land should provide for one poor man or stranger, testifies to his piety and liberality.'

There is of course no doubt that the Clergy systematically urged upon the laity the duty of giving tithe, as a spiritual obligation, but this fact in no way affects the question of the private, as opposed to the public, origin of tithe. The gift of tithe to the Church came from individuals and not from the State, which indeed had no power to grant it.

In course of time, and as the monastic system extended *over the country*, the monasteries secured an ever-increasing

share of the tithe; the major part they kept in their own hands for their own purposes, including the relief of the poor, the smaller part they gave only to the inferior clergy. It was thus that when the monasteries were abolished and their revenues confiscated, so much tithe passed into the hands of laymen. It was thus also that the poor, having lost the only friends with means as well as desire to assist them, were compelled to appeal to the State—an appeal which was at length met in the reign of Elizabeth by the establishment of the first national system for poor relief.

As to the notion, once popular and of common acceptance, that at the period known as the Reformation the revenues of a Church known as the Roman Catholic were violently appropriated and transferred to another Church called the Protestant, this has been thoroughly exposed and shown ridiculous by several modern historians, notably perhaps by Mr. E. A. Freeman, whose little volume 'Disestablishment and Disendowment' is unhappily now out of print. 'Such a transfer,' says Mr. Freeman, 'never took place, for the simple reason that no two such bodies existed.' The Church before and after the Reformation (an event which was not a sudden catastrophe, but a protracted and gradual movement from within extending over a hundred years) was one and the same. The modern Roman Catholic is a Dissenter from the Church of England just as the Wesleyan is, with this difference, that his forefathers separated from the Church 250 years before the Wesleyans. Of the 9,400 Clergy at the Reformation period, less than 200 refused the Reformed offices. The movement was consequently all but unanimous. It is, therefore, clear that as tithe and pre-Reformation property is of private origin, so also is it a property to which Dissenters, Roman Catholic or other, have neither legal nor moral claim.

The following is a Summary of the present division of Tithe-rent Charge, according to the return of the Tithe Commission dated January 31st, 1881:—

Total Rent Charges payable to

	£	s.	d.
Clerical Appropriators and Lessees	678,987	1	1¾
Parochial Incumbents	2,412,684	9	11¼
Lay Impropriators	766,233	0	6¾
Schools, Colleges, &c.	196,056	15	0½
	£4,053,961	6	8½

THE ECCLESIASTICAL COMMISSION.

In August, 1836, by the Act 6 and 7 Will. IV. c. 77, the members of the Commission, 'appointed to inquire into the state of the Established Church with reference to ecclesiastical duties and revenues,' originally issued by the Crown on February 4, 1835, were constituted a Perpetual Corporation by the name of the 'Ecclesiastical Commissioners for England,' with power to hold real property, notwithstanding the statutes of Mortmain.

The immediate purpose of this Act was to carry into effect the recommendations of the Commissioners of Inquiry, embodied in two reports, dated March 17, 1835, and May 20, 1836, respectively.

The recommendations of these Commissioners had reference to:—

(1) The great inequality in respect of territory which existed between the different Sees.

(2) The unequal distribution of the revenues of the Sees.

(3) The revenues of Deans and Chapters.

(4) The revenues of sinecure Rectories.

With regard to (1), it will probably surprise very many to learn how some of the English dioceses were constituted prior to 1836. Space will not permit us to specify all the anomalies, but some cases may be selected.

The Diocese of York embraced at that date the whole county of York, with the exception of a few parishes in the diocese of Durham, three rural deaneries in the diocese of Chester, that portion of Northumberland known as Hexhamshire, and all the county of Nottingham; the diocese of Chester comprehended the two counties of Chester and Lancaster, with parts of Cumberland, Westmoreland, and Yorkshire; the diocese of Lincoln comprised the counties of Lincoln, Leicester, Bedfordshire, Huntingdonshire, and Buckingham.

In respect of (2), while the income of some of the Sees was very large indeed, that of others was positively insufficient to cover expenses. It was in consequence of this insufficiency that several Prelates held other ecclesiastical dignities in *commendam*. Thus the Bishop of Llandaff was Dean of St. Paul's; the Bishop of Oxford was Dean of Canterbury; the Bishop of Exeter (Phillpotts) was Canon of Durham.

(3) There were, prior to 1836, twelve Canonries (varying considerably in value, it should be said) in Canterbury, Durham, Winchester, Westminster, and Windsor; there were ten at Worcester; as many as eight in several other dioceses. On the other hand, at St. Paul's there were only three, at Llandaff none.

(4) The sinecure Rectories numbered sixty-two, and their annual value was 17,000*l*.

Dealing with (1), the Commissioners made a large number of recommendations, most, though not all of which, were carried out. The diocese of York was relieved by the creation of the See of Ripon, the *transference* of Hexhamshire to Durham, and of Nottingham to Lin-

coln. By the erection of Manchester (an event which was not consummated, however, until 1848), into an Episcopal See, and by attaching north-west Lancashire and the whole of Cumberland and Westmoreland to Carlisle, Chester became a diocese of reasonable proportions, proportions which have been further reduced within the last two years by the creation of the See of Liverpool. Lincoln, which received Nottingham from York, gave Leicester to Peterborough, Bedford and Hunts to Ely, and Bucks to Oxford. Gloucester and Bristol were united, and Dorset, hitherto in Bristol diocese, was annexed to Salisbury. These formed the more important of the changes carried into effect. The Commissioners recommended also the union of St. Asaph with Bangor, and of Carlisle with Sodor and Man.

(2) The Commissioners, by assigning a fixed income to eight of the more valuable Sees, and by the sale of several episcopal residences, inconveniently situated under the new arrangments, were able to provide that the undesirable system of 'commendams' should cease, that convenient residences should be purchased or made habitable, and that the less valuable bishoprics should be adequately endowed. It may be remarked that much was said at the time and subsequently as to the expenditure on episcopal residences, but it was and is forgotten how much was made available for this purpose by the sale of other residences and of episcopal estates. In the case of Rochester, for instance, the sale of old palaces at Rochester and Bromley not only sufficed to purchase Danbury, but left a sum exceeding 6,000*l.* for the general benefit of the See.

(3) The number of Canonries in the various Cathedrals was reduced from 179 to 114; those in the Collegiate Church of Southwell were entirely suppressed.

(4) All sinecure Rectories were suppressed as they fell vacant.

The total amount which would, from the various sources enumerated above, accrue to the commission, was estimated at 130,000*l.* a year. A much larger estimate (300,000*l.* a year) was afterwards arrived at. How this money has been employed for the general good of the Church may perhaps be dealt with another year.

Tithe Commutation—Septennial Averages.—The corn averages for the seven years to Christmas, 1881, are as follow:—

	s.	*d.*	
Wheat	5	10¼	per imperial bushel.
Barley	4	6	„ „
Oats	3	0¾	„ „

Each 100*l.* of Tithe-rent Charge will, for the year 1882, amount to 102*l.* 16*s.* 2*d.*, or about four and one-third per cent. less than last year. The following shows the worth of 100*l.* Tithe-rent Charge for the last seven years:—1876, 110*l.* 14*s.* 11*d.*; 1877, 109*l.* 16*s.* 11½*d.*; 1878, 112*l.* 7*s.* 5½*d.*; 1879, 111*l.* 15*s.* 1½*d.*; 1880, 109*l.* 17*s.* 9½*d.*; 1881, 107*l.* 2*s.* 10½*d.*; 1882, 102*l.* 16*s.* 2*d.* The average value of 100*l.* Tithe-rent Charge for the forty-six years elapsed since the passing of the Tithe Commutation Act is 103*l.* 3*s.* 8¾*d.*

THE CHURCH SOCIETIES.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

FOUNDED 1698.

Patron:—The Queen.
President:—The Archbishop of Canterbury.
Treasurers:—Rev. W. G. Humphrey, N. Powell, Esq., Sir H. C. B. Daubeney, K.C.B., R. B. Wace, Esq.
Secretaries:—General, Rev. W. H. Grove, M.A.; Editorial, Rev. E. McClure, M.A.
Depositories:—Northumberland Avenue, London, W.C., 43 Queen Victoria Street, E.C., 48 Piccadilly, W.

THE Society has been actively engaged, since its foundation in 1698, on a large and constantly increasing scale in various forms of the work embraced by its wide title.

Its means for doing so are the voluntary contributions of Church-people. It possesses scarcely any endowment beyond the house in which its business is carried on.

Among its chief functions are those of—

The Church Bible and Prayer Book Society. During the year ending March 31st, 1881, it circulated Bibles, Bible portions, and Prayer Books, to the number of 686,118. Of these many have been sold to members for charitable purposesat 25 per cent. below cost price; others have been granted freely for the use of poor congregations at home and abroad; for the inmates of hospitals, infirmaries, and other charitable institutions; for Sunday and day schools, and for a great variety of objects. Sets of service-books have been given to most of the new churches, mission chapels, &c., opened during the year. New translations have been made in several foreign languages for missionary purposes: and grants of the books in these and other languages into which they had previously been translated, have been made to the Bishops. The charitable funds of the Society have been employed during the year on these objects to the extent of about 8,000*l.*

The Church Tract and Pure Literature Society. The Society publishes every year a large number of works of a thoroughly Christian tone in every branch of literature. Grants of these books for a great variety of objects were made to the value of about 4,200*l.*

Its circulation of all classes of books, during the year, was to the amount of 87,181*l.* 15*s.* 6*d.* The total number of separate works issued was 7,829,506.

A Church Education Society. The Society has built at a cost of 32,000*l.* (4,000*l.* of which formed part of this year's grants), a training college at

Tottenham for 100 schoolmistresses, and schools for 400 children; and has undertaken the maintenance of these institutions. During the year it has assisted, by grants of money and books, in the work of the Church Training Colleges, and, by grants of books, in the work of most of the Diocesan Boards of religious education. It has helped to build twenty-four new Sunday School rooms, and to rent twenty-six rooms for Sunday School purposes, by grants amounting to 1,802*l.* It has provided for systematic Church teaching of pupil teachers, in the London School Board district, by an expenditure of 275*l.*

In relation to the Colonial and Missionary Churches, in addition to the above forms of work, it acts as—

A Church and School Building Society. The Bishops are aware that whenever a church or school is wanted for a newly-formed and needy congregation, the Society is always ready to aid in providing it. Thus churches and schools are rapidly multiplying throughout the world. 2,000*l.* were this year given for new churches in Rupert's Land Diocese, and 3,000*l.* for replacing churches injured or destroyed by hurricanes in Jamaica. The erection of about 170 buildings in all was aided by grants of 10,740*l.*

A Church Endowment Society. It has helped to provide endowments for most of the seventy Missionary and Colonial bishoprics. A grant of 500*l.* towards the endowment fund of the bishopric of Antigua was made during the year. In special cases provision is made for the endowment of clergy. A grant of 1,000*l.* was voted this year towards a mission clergy endowment fund in North Queensland, Australia. During the last ten years aid has been given towards the endowment of the bishoprics of Newfoundland, Dunedin, Honolulu, Melanesia, Ballaarat, Saskatchewan, Moosonee, Antigua, Athabasca, Trinidad, Goulburn, Central Africa, Nassau, Bathurst, Pretoria, North Queensland, Bloemfontein, New Westminster, Caledonia, North China, Lahore (5,000*l.*), and Rangoon (5,000*l.*); also towards the endowment of clergy in the dioceses of Nassau (5,000*l.*), Trinidad, Perth, Ballaarat, and Capetown.

A Society for Training a Native Ministry. The Society regards it as essential to the well-being of every church that it should have a clergy of its own blood and language. It has invited the bishops of missionary and colonial dioceses to seek its aid in making provision for training a native ministry. Through its assistance a large number of dioceses are provided with theological colleges, and with endowed tutorships. In addition to this many promising young men have been in part supported by the Society during a course of theological study, and are now ordained missionaries.

During the present year 2,500*l.* have been set apart for the maintenance of students; and among recent grants for colleges, tutorships, &c., may be mentioned those for Poona, Fredericton, London (Ontario), Saskatchewan, Winnipeg, Maritzburg, Bloemfontein, Grahamstown, and Adelaide.

The Society has also contributed to the erection and maintenance of many mission colleges and schools, which are in most instances a source of supply to the theological colleges.

The total amount of grants made during the last year were: in money 23,460*l.* 2*s.* 4*d.*, in books, 13,007*l.* 6*s.* 6*d.*

Subscriptions, donations, and parochial collections, with legacies, form the chief sources of income of the Society.

Last year the receipts under these heads were as follows:—

	£	s.	d.
Subscriptions	14,129	15	2
Benefactions	5,160	6	1
Legacies	5,578	14	0

The profits arising from the sale of miscellaneous books are about equal to the value of the books of the same class which are given away.

Just about half of the subscriptions are paid by clergymen. Ladies and laymen contribute the other half.

'*Most churchmen*,' says a recently issued paper of the Society, '*are aware of the existence of the Venerable Society, as it is called, but few are aware of its activity, its usefulness, and its needs.*' True, if caustic, are these words. May the great work of the Society for Promoting Christian Knowledge be henceforth better understood and more worthily supported.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

INCORPORATED 1701.

19, Delahay Street, Westminster, S.W.

Secretary.—Rev. H. W. Tucker, M.A.

Object.

THE general aim of the Society for 180 years has been to spread the Gospel of Christ, according to the doctrine and discipline of the Church of England, among the foreign dependencies of the British Crown. With this view the Society—

I. Helps to make spiritual provision for our emigrants and colonists, stimulating and aiding their efforts, and gradually withdrawing support as the Colonial Church becomes able to bear its own burdens.

II. Maintains missionaries duly appointed to preach the Gospel among the heathen, within (and in special cases beyond) the limits of the British Dominions abroad.

Operations.

The Society's operations are now carried on among colonists and the heathen in British North America, the West Indies, Africa, Asia, and Australasia.

Among the heathen, the Society maintains clergymen, catechists, readers, and schools, and contributes towards the erection and repair of churches and mission houses, and towards the circulation of books.

But among the British colonists the Society restricts the application of its funds to the support of clergymen, and of students training for the ministry. And a large proportion of the clergy are maintained only in *part* by the Society; for it is the practice of the Society to grant the *entire* maintenance of a minister only for a time to the most destitute districts, and, after assisting the infant Church during the first years of difficulty and struggle, gradually to withdraw its aid, as the colonists become equal to the support of their own clergymen. Its principle is to *assist in planting* the Church in destitute places; not to *maintain it with English funds permanently* anywhere.

CHURCH MISSIONARY SOCIETY.

Offices, 15 and 16 Salisbury Square, London, E.C.

FOUNDED 1799.

Officers.

Vice Patron.—The Archbishop of Canterbury.

President.—The Earl of Chichester.

Vice Presidents.—Bishops of English Sees, and many Irish, Colonial, and Missionary Bishops, more than eighty in all, besides a large number of distinguished and titled laymen.

Secretaries.—Rev. C. C. Fenn, M.A.; Rev. W. Gray, M.A.; Rev. F. E. Wigram, M.A. (Hon.); Major-General G. Hutchinson, C.B., C.S.I., Lay Secretary; Rev. A. Sutton, M.A., Central Secretary; Eugene Stock, Esq., Editorial Secretary.

Missions of the Society.

Africa, West.—Sierra Leone: Native Church organised on independent basis. Native Christians, 15,782; Native Pastors, 18.—Yoruba Mission: Stations and congregations at Lagos, Badagry, Leke, Abeokuta, Ibadan, &c. Grammar Schools, Training and Female Institutions, at Sierra Leone and Lagos.—Niger Mission: conducted by Native Bishop (Dr. Samuel Crowther), 10 Native Clergy, including two Native Archdeacons, 4 stations in the Delta, 5 on the Upper Niger.

Africa, Eastern Central.—East Africa: Begun 1844–5, by Krapf and Rebmann. Stations at Mombasa and Kisututini. At Freed Slave Settlement (Frere Town) 430 under training in agricultural and industrial operations.—Nyanza Mission: Begun 1876. Expedition reached Mganda, on north side of Victoria Nyanza: Mission established there. Intermediate stations at Usagara, Unyamuezi, and Usukuma, on the route to the lake.

Palestine.—Native Congregations; Training Institutions; Schools; Printing Press; Medical Mission. Stations at Jerusalem, Nazareth, Jaffa, Gaza, Nablûs, Tult, &c.

Persia.—Native congregations; School; Medical Mission.

India.—77 Stations in Lower Bengal, Santalia, N.W. Provinces, Central Provinces, Punjab, Kashmir, Afghan Frontier, Sindh, Bombay, Deccan, Telugu Country, Madras, Tinnevelly; Travancore, and Cochin.—Colleges at Calcutta, Allahabad, Agra, Lahore, Bombay, Madras, Masulipatam, Tinnevelly, Cottayam; also 1,087 Anglo-Vernacular, Vernacular, and other Schools.—Medical Missions in Santalia, Kashmir, Afghan Frontier.—94,520 Native Christians; 111 Native Clergy.—Native Church Councils for self-government and self-support in Bengal, N.W. Provinces, Punjab, Western India, Madras, Tinnevelly, Travancore, Telugu Mission.—Missions to Aboriginal tribes, Santals, Gônds, Bheels, Kois, Arrians.—Missions to Mohammedans in North India, and at Bombay and Madras.—Work carried on in thirteen languages.

Ceylon.—Singhalese congregations at Colombo, Cotta, Baddegama, Kandy; Tamil congregations at Colombo, Kandy, Jaffna; Kandyan Itinerant Mission (Singhalese); Tamil Cooly Mission to Coolies on Coffee Estates; College at Kandy, and other important educational agencies.

Mauritius.—A Mission to Hindu Coolies; also to liberated African Slaves in the Seychelles Islands.

China.—Numerous Stations and Out-stations in the Provinces of Cheh-Kiang and Fuh-Kien; also at and near Hong-Kong and Shanghai; Opium Hospital at Hang-Chow; Training Colleges at Ningpo and Fuh-Chow. Thirteen Chinamen have received English Orders, all C.M.S. agents. Of six Bishops, four have been C.M.S. Missionaries.

Japan.—Missions at Nagasaki, Osaka, Niigata, Hakodate, Tokio. Growing work in Kiu-Shiu.

New Zealand.—Numerous Stations and Out-stations in the Dioceses of Auckland, Waiapu, and Wellington. Large Maori congregations, mainly self-supporting. Thirty-seven Natives have received English orders, all C.M.S. agents.

North-West America.—Extensive Missions among the Red Indian tribes in the four Dioceses of Rupert's Land, Moosonee, Saskatchewan, and Athabasca, the last named extending within the Arctic circle. Missions lately established among Eskimos of Hudson Bay and Mackenzie River, and among the Blackfeet Indians of Saskatchewan.

North Pacific.—Tsimshean Christian Settlements at Metlakuhtla and Kincolith. Missions among the Hydahs of Queen Charlotte's Islands, the Quoquolt Indians of Fort Rupert, and other tribes in the interior.

General Summary of the Missions.

Stations	200
Missionaries in Holy Orders: European	211
East Indian and Country-born	8
Native Clergymen	219
European Lay Missionaries	45
Native Christian unordained Teachers of all classes	3,102
Native Communicants	34,625
Native Christian adherents (including catechumens)	158,835
Schools	1,527
Scholars	63,738

Income of the Society.

(*For the year ending March* 31, 1881.)

	£	s.	d
General Fund	190,612	6	3
Contingency Fund	5,195	0	0
Extension Fund	9,620	11	1
	£205,427	17	4

These figures are exclusive of about 10,000*l.* received on account of other Special Funds.

Publications.

A printed Catalogue may be obtained on application to the Society.

THE NATIONAL SOCIETY.

FOR THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH.

Patron.—HER MAJESTY THE QUEEN.

President.—The ARCHBISHOP OF CANTERBURY.

Vice-Presidents.—The ARCHBISHOP OF YORK, the Bishops of both Provinces, &c., &c.

Secretary.—Rev. James Duncan.

National Society Office, Sanctuary—Westminster, S.W.

THE Society makes grants towards the building and enlarging of schools and teachers' houses, towards a supply of books and fittings, towards the first year's salary of a certificated teacher, and, in exceptional cases, towards the repairs and improvement of school buildings. It also helps to support the training colleges of S. Mark's, Battersea, and Whitelands; makes grants for the maintenance of diocesan colleges; assists the religious inspection of Church schools and training colleges; issues gratuitously forms for diocesan inspection; and maintains a depôt at which school books and materials are kept on sale at moderate prices.

Besides making grants of money for the objects above-named, the Society distributes information on educational topics; gives advice to promoters of Church schools (more especially with regard to the means of legally securing sites for schools that are to be conducted on Church principles); watches carefully the action of Parliament on educational matters, so as to secure, as far as possible, the interests of managers and teachers, and tries to avert the alienation of Church schools to the purpose of mere secular training.

Since its formation the Society has expended over a *million* in furtherance of these objects, and has thus caused an expenditure of at least twelve times as much from other sources for the same end.

CHURCH PASTORAL-AID SOCIETY.

INSTITUTED 1836.

Vice-Patrons:—His Grace the Archbishop of Canterbury, His Grace the Archbishop of York, the Lord Bishop of London, the Lord Bishop of Durham, the Lord Bishop of Winchester, &c.

President:—The Earl of Shaftesbury, K.G.

Object.—Salvation of souls in our own land.

Plan.—To provide means for maintaining curates and lay-agents in largely-peopled districts.

Principle.—That they who are thus employed shall be men who will faithfully and fully proclaim the Gospel of the Lord Jesus Christ.

Operations.—Grants for 535 clergymen and 180 lay-agents are made to 596 parishes or districts, with a total population of over four millions and a half; or about 7,700 souls to each incumbent. The average income of the incumbents is 330*l.* per annum, and 155 of them are without parsonage-houses. 736 additional public services on the Lord's Day are now maintained, besides 555 week-day services, 801 school-room and cottage lectures, and 1,002 Bible-classes. Within the metropolitan circle, there are 57 grants for curates and 23 for lay-agents, benefitting a population of 721,767, at a cost of 6,295*l.*

Since the institution of the Society, 2,221 grants have been made. A considerable number of these led to the formation of new parishes, and the erection of churches, schools, and parsonage-houses.

Indirect Benefits.—The grants of the Society have led to the erection, opening, or keeping open of 350 churches, and 307 rooms are used for Divine service in districts at present aided.

	£	s.	d.
Funds.—Receipts for the past year	48,549	3	1
Expenditure	46,764	13	9

When all the grants are occupied, an income of 54,185*l.* will be required. There are numerous applications on the list, waiting for aid, to which no response can at present be made.

Secretaries:—Rev. Edward J. Speck, M.A., Edward Davidson, Major-General.

Bankers:—Williams, Deacon & Co., Birchin Lane, London, E.C.

Offices of the Society:—Falcon Court, 32 Fleet Street, London, E.C.

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES.

OFFICES—7 WHITEHALL, LONDON, S.W.

Patron.—The Queen.
Presidents.—The Archbishops of Canterbury and York.
Secretary.—The Rev. Arthur J. Ingram.

Objects of the Society.—To send Missionaries to labour among the masses in our great towns.

To supply the Incumbents of the smaller towns with such a staff of Assistant Curates as may enable them to take efficient care of the souls committed to them.

To send the Gospel Message with the Means of Grace into the remote hamlets and scattered cottages of our wide agricultural parishes.

To make provision for the 264,000 souls which are annually added to the population of this country.

Present Work.—The Society is at present enabled to support, in whole or in part, the large number of 643 Clergy; thus raising the Clerical staff of aided parishes from 904 to 1,547.

The income needed to sustain these grants is 86,698*l.* a year.

The aggregate population in the aided parishes amounts to 4,306,201.

Additional Needs.—Many of the unaided applications remaining on the Society's Register are very urgent.

9,000*l.* Additional Income is required to meet *the most pressing* of these applications.

A nearly equal sum per annum, which would gladly be contributed by these parishes to meet grants from the Society and complete the Stipends of the Curates, is lost to the service of the Church, owing to the inability of the Society to vote the grants asked for.

The Income of the Society for the year 1880 was 79,565*l.*

Remittances should be sent to the Society's Office only, and may be made either by cheque on a banker or by Post Office Order, payable to the Rev. 'Arthur John Ingram,' and crossed Messrs. 'Coutts & Co.'

THE TITHE REDEMPTION TRUST.

Offices.—9, Bridge Street, Westminster, s.w.

Chairman of the Board.—Lord John Manners, M.P.
Treasurer.—Charles Hoare, Esq., 37, Fleet Street.
Secretary.—Rev. Dr. Alfred T. Lee.

Objects of the Trust.

I. To encourage spiritual and lay owners of alienated tithes to restore them to spiritual purposes, for which they were originally ordained.

II. To assist such owners, either by grants of money or by paying the expenses of conveyance, or by legal advice, in applying their tithes towards relieving the spiritual destitution of the parish or chapelry whence they arise, by annexing such tithes to the endowment of the parish church or chapel, or by endowing with such tithes new district churches therein.

III. To apply to Parliament to facilitate the means of accomplishing these objects.

The income of the trust is very small; that for 1880–81 was 162*l.* 14*s.* 6*d.* Nevertheless, it has been able, since its establishment in 1836, to give much valuable and timely assistance in cases where small grants of money are applied for to supplement local efforts, or to defray legal expenses. During the past year the most interesting case before the Board was that of Bryngwyn, in the diocese of Llandaff. Archdeacon Crawley, the present vicar of Bryngwyn, being the owner of impropriated tithe producing 66*l.* per annum, has annexed this to the living, and the Board has with much pleasure voted a grant of 25*l.* towards defraying the legal expenses.

THE CHURCH DEFENCE INSTITUTION.

AN ASSOCIATION OF CLERGY AND LAITY FOR DEFENSIVE AND GENERAL PURPOSES.

Offices.—St. Stephen's Palace Chambers, 9 Bridge Street, Westminster, S.W.

President.—His Grace the Archbishop of Canterbury.
Vice Presidents.—The Archbishop of York, and nearly all the Bishops.
Chairman of Executive Committee.—The Hon. Wilbraham Egerton, M.P.
Secretary.—Rev. Dr. Alfred T. Lee.
Assistant Secretary.—Rev. H. G. Dickson, M.A.

In the present condition of the Church of England, a Church Defence Institution is a necessity. A vigorous and continuous attempt is being made, year by year, to undermine the foundations on which the national recognition of Christianity amongst us rests, and the evils thereby generated cannot be counteracted except by means adapted for this special work. The object of the Church Defence Institution is to unite Churchmen, without reference to religious or political party, in earnest work to preserve to our Church the means she possesses of carrying out her spiritual work in all parts of the land, and at the same time to promote such measures of well-considered Church reform, as would in themselves prove the best and most efficient means of Church defence. Very erroneous impressions exist in all classes of society as to the origin, history, work, and revenues of the Church of England, and these errors it is the work of the Church Defence Institution, by means of its lectures and its publications, as far as possible, to correct.

Special interest and importance have attached to the work of the Church Defence Institution during the past year. On March 28, on the invitation of the Archbishop of Canterbury, a private Conference on Church Defence was held at Lambeth Palace. There was a highly influential attendance, and after an opening address from the Archbishop, the following resolution, proposed by Sir R. A. Cross, M.P., seconded by the Earl of Redesdale, and supported by the Hon. W. Egerton. M.P., was carried unanimously :—

> 'That in view of the strenuous and persistent efforts now being made to prejudice the public mind against the National Church, it is indispensable that a corresponding effort be made on the part of all who are attached to her, without distinction of religious or political party, to take such steps as may be needful for putting distinctly before the country the truth as regards the work, history, and position of the Church of England.'

It was also unanimously resolved, on the motion of the Earl of Dartmouth, seconded by the Bishop of Chichester, and supported by Lord Henry Scott, M.P., Rt. Hon. H. Cecil Raikes, Messrs. H. Birley, M.P., J. G. Talbot, M.P., and W. U. Heygate :—

> 'That in order to carry the foregoing resolution into effect, it is necessary to make an immediate and substantial addition to the funds of the Church Defence Institution, and that His Grace the Archbishop of Canterbury be requested to commend the matter to the serious attention of the Clergy and Laity of the Church.'

A vote of thanks to the Archbishop was proposed by the Marquis of Salisbury, K.G., and seconded by Sir Hardinge Giffard, M.P.

In accordance with the prayer of the second resolution, the Archbishop of Canterbury issued on May 11 a Pastoral Letter,[1] addressed to the Clergy and Laity of the Church, in which he described the present position of the attack upon the Church, and urged hearty and increased support of the Church Defence Institution.

The income of the Institution for 1881 amounted to 5,716*l.* 19*s.* 10*d.* This is a considerable increase on the preceding year, but a large portion of it consists of donations. Additional annual subscriptions are much needed in the future, in order to maintain the income at its present height.

With respect to the question of Ecclesiastical Courts, and the Royal Commission to consider their constitution, which was nominated in May, it may be interesting to draw attention to the fact that on February 4—previous, that is, to the meeting of Convocation—at a full meeting of the Executive Committee of the Institution, the Hon. W. Egerton, M.P., in the chair, the following resolution, proposed by Mr. J. G. Talbot, M.P., and seconded by Mr. F. S. Powell, M.P., was carried unanimously:—

> 'That in the opinion of this Committee it is desirable under existing circumstances that a Royal Commission be appointed to inquire into the ecclesiastical judicature of the Church of England.'

On the motion of Lord Henry Scott, M.P., seconded by Dr. Tristram, it was also resolved unanimously:—

> 'That the Chairman be requested to convey this resolution to His Grace the Archbishop of Canterbury.'

The lecturers of the Institution have been more than usually busy during the past year, and the continual application which has been made for lectures on Church work and Church history shows a healthy interest in this subject in all parts of the country.

During the past year, over 500,000 publications of the Society have been distributed, and new publications are being issued from time to time, to meet new wants as they arise.

The 'National Church,' which is published at the offices of the Institution, has an excellent circulation, though this might with advantage be still largely increased. It has now secured for itself a high position in the press, and its articles and paragraphs are largely quoted both in the daily and weekly journals.

Subscriptions and donations to the Institution should be sent to Messrs. Hoare, or to the Rev. Dr. Alfred T. Lee, Secretary, 9 Bridge Street, Westminster, S.W.

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[1] The text of the Archbishop's Pastoral will be found in Part III. p. 223.

THE ENGLISH CHURCH UNION.

OFFICES, 35, *Wellington Street, Strand*, London, W.C.

President—The Hon. Charles L. Wood. *Vice-Presidents*—Rev. Dr. Pusey and the Earl of Limerick. *Secretary*—Col. John Braithwaite Hardy. *Organising Secretary*—Rev. T. Outram Marshall, B.A.

20,000 Enrolled Communicants, including 14 Bishops and 2,600 Clergy.

The English Church Union was formed in the year 1860, for the purpose of uniting Clergy and Laity in loyal defence of the doctrine and discipline of the Church of England, and of the rights and liberties of her faithful children, and its maintenance has been rendered necessary by the circumstances of the times; by the laxity of professing churchmen; by the desire in high places for sweeping changes in the Prayer Book and in the old-established order of the Church, as evidenced by the introduction of the Public Worship Regulation Act; by the attacks on the Eucharistic Doctrine, on the Athanasian Creed, and on the use of Confession; also by the attempt to alter the standard of ritual laid down in the Ornaments Rubric; and meanwhile, by penal proceedings undertaken at the cost of the Church Association, resulting in imprisonment, confiscation of property, and even mob violence, *to put down* those who conform to that Rubric; and by the tendency among statesmen and dignitaries to apply the test of *expediency* or popularity to the spiritual rights of the Church, and to the most sacred subjects of religious truth.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

FOUNDED 1863. RE-ORGANISED 1873.

Patron.—Her Majesty the Queen.

Presidents.—The Archbishops of Canterbury and York.

Vice-Presidents.—The Bishops of the Northern and Southern Provinces, and many others.

Chairman.—Rev. Canon Ellison, Chaplain in Ordinary to the Queen.

Head Offices and Publication Depôt.—Palace Chambers, Bridge Street, Westminster, London, S.W.

Bankers.—Messrs. Barclay, Bevan & Co., 54 Lombard Street, City, E.C.

Objects.—1. The reformation of the intemperate.
2. The promotion of habits of temperance.
3. The removal of causes which lead to intemperance.

Basis.—Union and co-operation between those who use and those who abstain from alcoholic drinks.

Extent of the Work.—The intention is to have a fully organised Diocesan Branch (with the consent of the Bishop) in every one of the thirty Dioceses of England and Wales, and a Parochial Branch in every parish.

Agencies.—Fifteen clerical and six lay organising secretaries are at work.

Publications.—A weekly official organ, entitled, 'The Church of England Temperance Chronicle' (price 1*d.* weekly, of all booksellers) is published, dealing with the sanitary, medical, legislative, social, and religious aspect of the Temperance question, and giving a full record of the Society's work. The 'Young Standard Bearer' is also issued monthly for juveniles, price ½*d.*, and illustrated.

Special Agencies.—Two missionaries are engaged in daily visitation to the Metropolitan Police Courts with the full consent of the magistrates. Branch Societies have also been established in the Army and Navy, for day and Sunday schools, and for cabmen (there are 1,000 total abstainers among the cabmen of London). In the Mission to Seamen's Branch 4,742 members were enrolled last year.

Counter Attractions and Agencies—Hay and Harvest Drinks.—Prizes have been offered for suitable tracts and leaflets. These have been distributed broadcast, and as a result, non-intoxicating drinks of different kinds are coming largely into use in field labour.

Coffee and Cocoa Stalls.—These stalls, in their present form, were originated by the Society. One hundred stalls and barrows have been supplied to different parts of the country.

Sick and Burial Society.—A Sick and Burial Society has been established, enabling insurances to be made for sickness and death on perfectly safe grounds, without meeting at the public-house.

Thrift.—Thrift Branches—for promoting depositing in Penny Banks and Post Office Savings' Banks—are being established in connection with the Diocesan Societies.

Funds.—The income of the Society last year was 8,458*l.* It is much wished to raise it to 10,000*l.* in the next year.

Secretaries.—Mr. Alfred Sargant (General).
Mr. Frederick Sherlock (Editorial).

THE FREE AND OPEN CHURCH ASSOCIATION.

President.—The Right Hon. Earl Nelson.
Chairman of the Council.—F. H. Rooke, Esq.
Vice-Chairman.—Vice-Admiral Robertson-Macdonald.
Treasurer.—Edward M. Courtney, Esq.
Secretary.—T. Bowater Vernon, Esq.

The Objects which this Association is endeavouring to promote are—the throwing open of our Churches for the Free and Equal use of all Classes of the community; the general adoption of the Weekly Offertory in substitution for pew rents, or in addition to Endowments where they may be had; and the opening of Churches throughout the day for private prayer and meditation.

It would be difficult to estimate the harm to the Church of England in the past, and the hindrance to her work at the present, caused by the system of appropriating the seats in our churches, which belong to the whole body of the parishioners, to the exclusive use of a few families.

To do away with this appropriation, to render churches free of access to all at all times, and to afford to all the opportunity of contributing, according to their means, to the maintenance of that provision which is intended for all, is the work which the Association is endeavouring to promote, and the Council earnestly appeal to Church people generally for increased support to enable them further to extend its work.

The Association is entirely unconnected with any party either in Church or State, and, as it will be seen by its prospectus, numbers amongst its Patrons, Vice-Presidents, and supporters generally, many of the best known and justly respected Clergymen and Laymen of the Church of England. It is governed by a council of gentlemen, who meet regularly to transact its business, and it is aided in its work throughout the United Kingdom by upwards of 200 local secretaries, a list of whom may be obtained on application to the secretary.

The last Annual Report of the Association (1880–81) contains a record of sixty-three cases of old churches made free, or of new free churches built, which have come before the Association in the course of its operations during the year.

The Free and Open Church Advocate, the Organ of the Movement, is published monthly, price 1*d.*; or by post, 1*s.* 6*d.* annually.

The names and addresses of all who are willing to join the Association, or to act as Hon. Local Secretaries, should be forwarded to the Secretary, at the office, 33 Southampton Street, Strand, W.C., where the Society's publications, including statistics from 590 parishes, may be had for distribution.

ANNUAL SUBSCRIPTIONS:—Members, 1*l.* 1*s.*; Associates, 5*s.* Working Men and Women, 1*s.*

BISHOP OF LONDON'S FUND.

FOR PROVIDING FOR THE SPIRITUAL WANTS OF THE METROPOLIS AND ITS SUBURBS.

Office, 46A PALL MALL, S.W.

President—THE LORD BISHOP OF LONDON.
Secretary—Philip Wright, Esq., M.A.

SUBSCRIPTIONS *may be paid to*

Messrs. Herries, Farquhar & Co., 16 St. James's Street; Messrs. Hoare & Co., 37 Fleet Street; Sir Samuel Scott, Bart., & Co., 1 Cavendish Square; Messrs. Coutts & Co., 59 Strand; Messrs. Barnett & Co., 62 Lombard Street; The Bank of England; or to Philip Wright, Esq., Secretary, at the Office, 46A Pall Mall.

Cheques sent to the office should be crossed Herries & Co.; and Post-Office Orders should be crossed Herries & Co., and made payable to the Secretary, Philip Wright, Esq., at the Post Office in St. James's Street, S.W.

The Bishop of London's Fund was instituted in 1863 for a term of ten years, in order that an energetic and sustained effort might be made to supply the alarming deficiencies in the spiritual provision for the Diocese. In the ten following years ending at December 31, 1873, 467,909*l.* 17*s.* 1*d.* was received for that object. It was determined that from the commencement of 1874 the Fund should be continued as a permanent Diocesan Institution for the following objects, viz.:—

I. Missionary Clergy (*a*) to labour in the Diocese generally under the Bishop's control; (*b*) to be confined in their operations to particular parishes.

II. Scripture Readers, Mission Women, and other Lay Agents.
III. Clergymen's Residences.
IV. Schools.
V. Mission Buildings or School Churches.
VI. Assistance towards Endowment in special cases.
VII. Building of Churches.
VIII. Such other objects, if any, as it may from time to time be found desirable to promote, for strengthening the work of the Church, and for the more effectual evangelisation of the population of the metropolis.

It is estimated that 50,000*l.* per annum will be required to meet the current annual wants of the Diocese. Subscriptions spread over a term of years, or donations in one sum, will be appropriated according to the will of the donor, either to the general fund or to any of the special objects above-named, and further, if desired, to any particular locality. The total amount received from January 1, 1874, to June 30, 1881, is 173,882*l.* 3*s.* 7*d.*

The following shows the total amount paid for each object from the Institution of the Fund in 1863 to June 30, 1881.

	£	*s.*	*d.*
Object 1. Missionary Clergy	113,435	15	6
„ 2. Lay Agents	42,135	15	4
„ 3. Clergymen's Residences	20,242	14	7
„ 4. Schools	57,448	4	9
„ 5. Mission Buildings or School Churches	57,833	11	11
„ 6. Endowment	1,318	4	0
„ 7. Churches	194,317	8	4

CURATES' AUGMENTATION FUND.

Presidents.—The Archbishops of Canterbury and York.
Hon. Secretary.—Rev. J. J. Halcombe.
Secretary.—Rev. Hugh Fleming.
Office.—2 Dean's Yard, Westminster, s.w.

It is now generally known that the object of this Fund is to provide an increase of stipend for Curates of fifteen years' standing and upwards. Although it has not been able to realise the hopes of its founders in 1868, very much more has been accomplished than some of its most sanguine

friends expected. The Council, in their report for last year, are glad to note a steady growth in the number of its supporters and in its financial success. They especially draw attention to the fact that, during the preceding twelve months, there has been an increase in the income of the fund amounting to 2,223*l.*, while there has been a more than corresponding decrease of no less a sum than 568*l.* in the working expenses. At the present moment there are 223 curates receiving grants, to the extent of 9,610*l.*, and it is at once a significant and instructive fact, of considerable interest to the Church at large, that the average length of service of these gentlemen was twenty-eight years, while the average stipend of Curates at that period of their ministry is computed to be scarcely more than 130*l.* per annum. Of the 223 grantees referred to, seven were added to the list by the Council at the beginning of the year, chosen for the most part from men serving among dense populations, the principle of *detur digniori* being their guide in the selection of applicants. It is proved by the Secretary's statistics that there is a steady decrease of about 1*l.* each year in the average stipend of Curates until fifty years' service is attained, when it does not exceed 100*l.* per annum. The Council appeal both to Clergy and Laity, all of whom it so nearly concerns, to strengthen their hands in the important work of the Fund, of whose scheme the Bishop of Salisbury says that it appears to him to have been contemplated, designed, and devised in the most statesmanlike spirit.

INCORPORATED CHURCH BUILDING SOCIETY.

7 WHITEHALL, LONDON, S.W.

PATRON.—HER MAJESTY THE QUEEN.
PRESIDENT.—His Grace the ARCHBISHOP OF CANTERBURY.
VICE-PRESIDENTS.—His Grace the ARCHBISHOP OF YORK,
The BISHOPS OF ENGLAND AND WALES, &c. &c.
Treasurer.—H. Gerard Hoare, Esq.
Secretary.—Rev. R. Milburn Blakiston, M.A.
Assistant-Secretary.—Rev. A. L. Oldham, M.A.

THIS Society was founded in 1818, and incorporated by royal charter in 1828, in order to provide for the better collection and application of voluntary contributions for enlarging, building, rebuilding and repairing churches and chapels in England and Wales.

The total amount thus raised and expended has been 898,308*l.*; and 7,117 grants have been made to churches, thereby aiding to provide accommodation for 1,727,870 additional worshippers. (The population meantime has increased by at least 14,000,000.)

In 1881 12,290*l.* was voted in 107 grants, 31 of which were for additional new churches, 76 for rebuilding, enlarging or reseating &c. existing churches. 48 grants were made from the Mission Buildings Fund, amounting to 1,320*l.* In 1847 the Society undertook to act as trustee for *funds for the repair* of churches; 313 such funds are now held in trust,

amounting to 73,202*l.* The loss of church rates in these parishes is thus little felt.

Until the year 1855 this Society (with two others) had the benefit of the funds derived from the Royal Letters annually issued, authorising collections in all the parishes of England and Wales; the Government then refused to issue these letters, and thus a principal source of the Society's income was withdrawn.

From time to time since that date some bishops have issued pastoral letters, but that source of income, too, seems well nigh dried up. In 1857 a special fund was set on foot to promote the erection of school-churches and mission chapels, and nearly 400 mission buildings have been erected, aided by this fund. In town parishes a mission house, with rooms for clubs, Bible classes, guild meetings, mothers' meetings, simple services, &c. can do work which otherwise would be impossible. Sometimes these buildings give way to the formation of a new district with church and schools, or at other times these buildings are permanently required. In country districts hamlet chapels are needed, to be used for services, schools, &c. In these buildings there is a wide field for lay agency.

The Society now depends entirely on voluntary contributions.

Bankers. Messrs. Hoare, Fleet Street; Messrs. Drummond, Charing Cross.

Secretary. Rev. Ralph Milburn Blakiston, 7 Whitehall, s.w.

HOME REUNION SOCIETY.

Office.—7 Whitehall, London, s.w.
President.—The Right Rev. The Lord Bishop of Winchester.
Chairman of Council.—The Right Hon. Earl Nelson.
Hon. Treasurer.—T. Salt, Esq., M.P.
Finance Secretary.—Rev. R. Milburn Blakiston.
Bankers.—Messrs. Bosanquet, Salt & Co., 73 Lombard Street, E.C.

THE purpose of this Society is to present the Church of England in a conciliatory attitude towards those who regard themselves as outside her pale, so as to lead towards the corporate reunion of all Christians holding the doctrines of the Ever Blessed Trinity, and the Incarnation and Atonement of Our Lord Jesus Christ. The Society, though it cannot support any scheme of comprehension compromising the three Creeds, or the episcopal constitution of the Church, will be prepared to advocate all reasonable liberty in matters not contravening the Church's faith, order, or discipline.

The Society consists of Members and Associates, and is governed by a council. The minimum subscription of members is two shillings and sixpence. Associates are admitted without payment.

The income for 1881 was 164*l.* 10*s.* 10*d.*

For further information apply to Rev. R. Milburn Blakiston, 7 Whitehall, London, s.w.

ADDITIONAL HOME BISHOPRICS ENDOWMENT FUND.

Chairman.—Right Hon. the Earl of Devon.

Object.—The extension of the Home Episcopate by the subdivision of the larger Dioceses, and the Endowment of the new Sees to be thus created.

Immediate Object.—The completion of the endowment of the new Bishoprics of (*a*) Newcastle; (*b*) Wakefield; and (*c*) Southwell.

Contributions may be paid to the Hon. Finance Secretary—the Rev. Arthur J. Ingram, Additional Home Bishoprics Endowment Fund, 7 Whitehall, London, s.w. They may either be appropriated to any particular Diocese, or will, in the absence of any such appropriation, be applied by the Committee of the Fund as they may think desirable in furtherance of its general objects.

Donations (rather than annual subscriptions) are asked for; their payment, though it is very desirable that they should be made at once, may if wished be spread over a term of five years.

List of Contributions received at 7 Whitehall, from September 20 to December 15, 1881.

	£	*s.*	*d.*
General Fund	5,530	9	11
St. Albans	13,458	1	0
Truro	1,068	2	6
Southwell	10,281	7	7
Newcastle	19,314	11	11
Wakefield	209	8	0
Liverpool	366	16	0
Southwark	13	1	6
Coventry	5	5	0
	£50,247	3	5

ASSOCIATION FOR PROMOTING THE BETTER OBSERVANCE OF ASCENSION DAY.

Office.—7 Whitehall, London, s.w.
Hon. Treasurer.—G. T. Biddulph, Esq.
Hon. Secretary.—Rev. R. Milburn Blakiston.
Bankers.—Messrs. Cocks, Biddulph & Co, Charing Cross.

Object:—To endeavour to secure more frequent services, especially celebration of the Holy Communion, and generally a more devotional observance of the Feast of the Ascension of our Divine Lord.

THE ORDINATION CANDIDATES' EXHIBITION FUND.

OFFICE—7 WHITEHALL, LONDON, S.W.

REPORT FOR 1880.

Object.—To assist in supplying the necessary Education to suitable Candidates for Holy Orders, who would otherwise be unable to obtain it.

Method.—It aims at attaining this object by granting Exhibitions, to enable such Candidates to take a Degree at one of our Universities, or to complete a Course at one of the Theological Colleges.

APPLICATIONS, &C.

Forms of Application for the Society's assistance may be procured at any time from the Hon. Secretary, 7 Whitehall, London, S.W.

ANNUAL SUBSCRIPTIONS AND DONATIONS.

Subscriptions, Donations, Proceeds of Offertories and other Collections, &c., are payable to the Rev. Arthur John Ingram, Hon. Secretary, No. 7 Whitehall, London, S.W.; and may be remitted either by cheque on a banker, payable to his 'Order,' and crossed 'London and Westminster Bank, St. James's Square,' or by Post Office Order payable to him at the Charing Cross Post Office.

CHURCH OF ENGLAND INCUMBENTS' SUSTENTATION FUND.

Trustees.—The Duke of Northumberland, the Marquis of Lorne, K.T., and Lord Selborne.

Hon. Secretary.—Rev. J. Troutbeck, 4, Dean's Yard, Westminster, S.W.

THE object of this fund is to ensure, as far as possible, that no incumbent of the Church of England shall receive less than 200*l.* a year.

The funds consist of two branches:—

(*a*) Endowment of benefices of less value than 200*l.* a year.

(*b*) Annual grants, out of contributions which may be specially appropriated for the purpose, towards the augmentation of the incomes of benefices of less value than 290*l.* a year.

NEWCASTLE BISHOPRIC ENDOWMENT FUND.

THIS Fund is now rapidly approaching completion: practically it is completed, inasmuch as the collection of outstanding promised subscriptions is all that remains to be done. The paid-up contributions amount to 20,314*l.* 11*s.* 11*d.*, including 1,000*l.* from R. Foster, Esq., assigned—in accordance with the condition named by him, when promising it, viz., that it should be given to the Bishopric Fund first completed from the date of his promise—to the Newcastle Bishopric Fund.

Further contributions have been promised, and are now being collected, amounting to 13,500*l.*, exclusive of the donations of 10,000*l.* and 500*l.* from the Duke of Northumberland, and the Earl of Tankerville, respectively, which are to be commuted for Tithe Rent Charges.

The Ecclesiastical Commissioners have received and invested Mr. Hedley's legacy, which produces 605*l.* a year. To this must be added 1,000*l.* per annum from the See of Durham, and 500*l.* per annum, the estimated value of Mr. Pease's munificent gift. In all, therefore, there will be over 3,600*l.* a year as the available income, or more than the Act of Parliament requires as a minimum.

ECCLESIASTICAL COURTS.

Judge under Public Worship Regulation Act—Right Hon. Lord Penzance.

ARCHES COURT.
Dean and Official Principal.
Right Hon. Lord Penzance.

VICAR-GENERAL'S OFFICE.
Vicar General.—J. P. Deane, Q.C., D.C.L.

CONSISTORY COURT OF LONDON.
Chancellor.—T. H. Tristram, D.C.L.

FACULTY OFFICE.
Master.—Rt. Hon. Lord Penzance.

JUDICIAL COMMITTEE OF THE PRIVY COUNCIL.

Paid Judges under 34 *&* 35 *Vict.*—Sir B. Peacock, Sir R. P. Collier, and Sir R. Couch.

The Archbishops of Canterbury and York and the Bishop of London are Members of the Committee for the purposes of the 'Church Discipline Act.'

Name.	Office.	Secretaries.
Society for Promoting Christian Knowledge	Northumberland Avenue, Charing Cross	*General*, Rev. W. H. Grove; *Edit. & Pub.*, Rev. E. M'Clure.
Corporation of the Sons of the Clergy	2, Bloomsbury Place, W.C.	W. Paget Bowman, Esq., *Reg.*
Society for the Propagation of the Gospel in Foreign Parts	19, Delahay Street, Westminster, S.W.	Rev. H. W. Tucker.
Queen Anne's Bounty	3A, Dean's Yard, S.W.	J. K. Aston, Esq.
Clergy Orphan Corporation	63, Lincoln's Inn Fields, W.C.	Rev. J. R. Stock.
Church Missionary Society	Salisbury Square, E.C.	Rev. W. Gray and others.
Society for Promoting Christianity amongst the Jews	16, Lincoln's Inn Fields, W.C.	Rev. Dr. Adams, &c.
National Society for the Education of the Poor	Sanctuary, Westminster	Rev. J. Duncan.
Incorporated Church Building Society	7, Whitehall, S.W.	Rev. R. M. Blakiston.
Colonial and Continental Church Society	9, Serjeants' Inn, Fleet Street	Rev. E. Forbes, D.D.
Church Pastoral Aid Society	Falcon Court, Fleet Street, E.C.	Rev. E. J. Speck.
Additional Curates Society	7, Whitehall, S.W.	Rev. A. J. Ingram.
Colonial Bishoprics Fund	19, Delahay St., Westminster	Rev. H. W. Tucker (*Hon.*)
Church of England Sunday School Institute	Serjeants' Inn, Fleet Street E.C.	J. Palmer, Esq.
Church of England Scripture Readers	56, Haymarket, S.W.	*Clerical Sec.*, Rev. M. Rainsford.
South American Missionary Society	11, Serjeants' Inn, Fleet Street	Rev. R. J. Simpson, M.A.
Tithe Redemption Trust	9, Bridge St., Westminster, S.W.	Rev. Dr. A. T. Lee.
Friend of the Clergy Corporation	4, St. Martin's Place	Rev. H. Jona.
Church Penitentiary Association	14, York Buildings, Adelphi	Rev. T. Wodehouse, &c. (*Hon.*)
St. John's Foundation School for Sons of Poor Clergy	1A, St. Helen's Place, E.C.	Rev. J. W. Gedge.
Anglo-Continental Society	3, Waterloo Place, S.W.	Rev. F. Meyrick.
Poor Clergy Relief Society	36, Southampton Street, W.C.	Dr. R. T. Pigott.
Missions to Seamen	11, Buckingham Street, W.C.	Commander W. Dawson, R.N.
London Diocesan Home Mission	121, Pall Mall, S.W.	Rev. C. D. Russell.
Church Defence Institution	9, Bridge St., Westminster, S.W.	Rev. Dr. A. T. Lee.
Bishop of London's Fund	46A, Pall Mall, S.W.	Philip Wright, Esq.
St. Andrew's Waterside Mission	36, City Chambers	W. E. Franks, Esq.
The Free and Open Church Association	33, Southampton Street, Strand	T. Bowater Vernon, Esq.
Curates' Augmentation Fund	2, Dean's Yard, Westminster	Rev. Hugh Fleming.
Church of England Temperance Society	Palace Chambs., Bridge St., S.W.	Alfred Sargant, Esq.
Church of England Zenana Missionary Society	38, Tavistock Road, Westbourne Park, W.	Major-Gen. Sir William Hill, K.C.S.I.
Parochial Mission Women Fund	11, Buckingham Street, Strand	Miss Robinson.

THE UNIVERSITY OF OXFORD.

	Elected.
Chancellor—Marquis of Salisbury, D.C.L.	1869
High Steward—Earl of Carnarvon, D.C.L.	1859
Vice-Chancellor—Evan Evans, D.D., Master of Pembroke . .	1878

Proctors—Sen.—C. N. Jackson, M.A., Hertford; *Jun.*—C. B. Heberden, M.A., Brasenose.

Hebdomadal Council.

The Chancellor, Vice-Chancellor, ex-Vice-Chancellor, and Proctors, *ex-officio.*

Elected Members.

Heads of Houses:—The Warden of Wadham, the Dean of Christ Church, the Principal of St. Edmund Hall, the Principal of Jesus, the Provost of Queen's, and the Master of Balliol.

Professors:—Bartholomew Price, M.A., H. J. S. Smith, M.A., W. Ince, D.D., W. Stubbs, D.D., Thomas Fowler, M.A., Thomas H. Green, M.A.

Six Members of Convocation:—E. T. Turner, M.A., G. W. Kitchen, M.A., Alfred Robinson, M.A., H. F. Pelham, M.A, D. B. Monro, M.A., J. R. King, M.A.

Deputy Steward—Alexander Staveley Hill, M.P., Q.C., D.C.L., St. John's	1874
University Counsel—Horace Davey, M.A., M.P., University . .	1877
Public Orator—W. W. Merry, M.A., Lincoln	1880
Keeper of the Archives—John Griffiths, D.D., Wadham . . .	1857
Bodley's Librarian—(vacant)	
Keeper of the Museum—H. J. S. Smith, M.A., Corpus . . .	1874
Keeper of the Ashmolean Museum—J. H. Parker, C.B., M.A., Exeter	1870
Radcliffe's Librarian—H. W. Acland, M.D., All Souls' . . .	1851
Radcliffe's Observer—Edward James Stone, M.A. Cantab. . .	1879
Assessor of Chancellor's Court—T. E. Holland, D.C.L., All Souls' .	1876
Registrar of the University—E. T. Turner, M.A., Brasenose . .	1870

Founded.	Colleges.	Heads of Colleges.	Elected.
1172	University College .	J. F. Bright, M.A. . . .	1881
1262	Balliol	Benjamin Jowett, M.A., *Master*	1870
1274	Merton	Hon. G. C. Brodrick, M.A.	1881
1316	Exeter	John P. Lightfoot, D.D., *Rector*	1854
1325	Oriel	Edward Hawkins, D.D., *Provost*	1828
1340	Queen's	John Richard Magrath, D.D., *Provost*	1878
1386	New College . . .	J. E. Sewell, D.D., *Warden*	1860
1427	Lincoln	Mark Pattison, B.D., *Rector*	1861
1437	All Souls' . . .	Sir W. Anson, Bart., *Warden*	1881
1458	Magdalen . . .	F. Bulley, D.D., *President* .	1855
1511	*Brasenose* . . .	E. H. Cradock, D.D., *Principal*	1853

Founded.	Colleges.	Heads of Colleges.	Elected.
1516	Corpus Christi	Thomas Fowler, M.A., *President*	1881
1532	Christ Church	H. G. Liddell, D D., *Dean*	1855
1555	Trinity	John Percival, M A., *President*	1866
1555	St. John's	James Bellamy, D.D., *President*	1871
1571	Jesus	H. D. Harper, D.D., *Principal*	1877
1613	Wadham	E. T. Thorley, M.A., *Warden*	1881
1620	Pembroke	Evan Evans, D.D., *Master*	1864
1714	Worcester	William Inge, M.A., *Provost*	1881
1870	Keble College	E. S. Talbot, M.A., *Warden*	1870
1874	Hertford	H. Boyd, D.D., *Principal*	1877
	Halls.		
1269	St. Edmund Hall	Edward Moore, D.D., *Principal*	1864
1383	St. Mary Hall	D. P. Chase, M.A., *Principal*	1857
1392	New-Inn Hall	H. H. Cornish, D.D., *Principal*	1866
1547	St. Alban's Hall	W. C. Salter, M.A., *Principal*	1861

PROFESSORS.

	Founded.		Elected
Anglo-Saxon	1795	J. Earle, M.A.	1876
Arabic (Laudian)	1636	R. Gandell, M.A., Hertford	1861
—— (Lord Almoner's)	1750	George Frederick Nicholl, M.A., Balliol	1878
Art (Slade)	1869	George Richmond	1879
Astronomy (Savilian)	1619	C. Pritchard, M.A., New	1870
Bampton Lecturer	1780	J. Wordsworth, M.A., Brasenose	1881
Botany and Rural Economy	1728	M. A. Lawson, M.A., Magdalen	1868
Celtic	1877	J. Rhys, M.A., Merton	1877
Chemistry (Waynflete)	1854	W. Odling, M.A., Worcester	1872
Chinese	1876	J. Legge, M.A., Corpus	1876
Comparative Philology	1868	Max Müller, M.A., All Souls'	1868
—— Deputy Professor		A. H. Sayce, M.A., Queen's	1876
Divinity (Regius)	1546	W. Ince, D.D., Christ Church	1878
—— (Margaret)	1502	C. A. Heurtley, D.D., Christ Church	1853
Ecclesiastical History (Regius)	1842	W. Bright, D.D., Christ Church	1868
Geology	1818	J. Prestwich, M.A., F.R.S.	1874
Geometry (Savilian)	1619	H. J. S. Smith, M.A., Corpus	1861
Greek (Regius)	1546	B. Jowett, M.A., Balliol	1855
Hebrew (Regius)	1546	E. B. Pusey, D.D., Christ Church	1828
History, Ancient	1622	G. Rawlinson, M.A., Exeter	1861
—— Modern (Regius)	1724	W. Stubbs, D.D., Oriel	1866
—— (Chichele)	1862	M. Burrows, M.A., All Souls'	1862
Ireland's Exegetical	1847	H. P. Liddon, D.D., Christ Church	1870
Jurisprudence	1869	(vacant)	
Latin Literature	1854	H. Nettleship, M.A., Corpus	1878
Law Civil (Regius)	1546	James Bryce, D.C.L., Oriel	1870
—— Common (Viner)	1758	Sir W. R. Anson, Bart, M.A., All Souls'	1874
—— International	1859	T. E. Holland, D.C.L., All Souls'	1874
Logic	1839	T. Fowler, M.A., Lincoln	1878

	Founded.		Elected.
Medicine (Regius)	1546	H. W. Acland, M.D., Christ Church	1857
——— Clinical	1780		
Mineralogy	1813	N. Story-Maskelyne, M.A., Wadham	1856
Music	1626	Sir F. Ouseley, Bart., M.A., Mus. D., Christ Church	1855
Pastoral Theology (Regius)	1842	E. King, D.D., Christ Church	1873
Philosophy, Natural	1621	B. Price, M.A., Pembroke	1853
——— Experimental	1749	R. B. Clifton, M.A., Wadham	1865
——— Moral (Whyte's)	1621	T. H. Green, M.A., Balliol	1878
———, (Waynflete)	1854	H. W. Chandler, M.A., Pembroke	1867
Physiology (Linacre)	1854	(vacant)	
Poetry	1708	J. C. Shairp, M.A., Balliol.	1877
Political Economy	1825	Bonamy Price, M.A., Worcester	1868
Sanscrit	1830	Monier Williams, M.A., University	1860
Zoology (Hope)	1861	J. O. Westwood, M.A., Magdalen	1861
Members of Convocation	5,159	Members on the Books	10,241

Select Preachers till June, 1882.

The Lord Bishop of Peterborough; Ven. C. P. Reichel, D.D.; Rev. H. Wace, M.A.; Rev. W. W. Jackson, M.A.; Rev. E. L. Hicks, M.A.; Rev. J. G. Cazenove, D.D.; Rev. G. F. Maclear, D.D.; The Very Rev. the Dean of St. Paul's; Rev. P. G. Medd, M.A.; Rev. J. Percival, M.A.

HONOUR LISTS.—TRINITY TERM, 1881.

FINAL CLASSICAL SCHOOL.

Examiners.—Messrs. I. Bywater, T. H. Grose, H. P. Richards, H. J. Bidder, and R. W. Macan.

Class I.—S. Alexander, Balliol; C. Cannan, Christ Church; W. Y. Fausset, Balliol; T. G. Gould, Exeter; C. A. James, Balliol; W. M. Lindsay, Balliol; P. E. Matheson, Balliol; O. T. Perkins, New; A. G. Pollard, St. John's; C. A. Spring Rice, Balliol.

Class II.—T. F. Althaus, Lincoln; J. E. Barkworth, University; P. A. Barnett, Trinity; V. A. Boyle, Corpus Christi; H. P. Bull, Brasenose; A. H. Dennis, Exeter; T. R. C. Dill, Corpus Christi; W. S. Eastwood, New; H. W. Fowler, Balliol; G. E. P. Gaskell, Lincoln; A. J. Grahame, Balliol; H. A. Haines, Keble; J. Harward, University; T. F. Hobson, New; A. F. W. Ingram, Keble; C. G. Jones, Wadham; J. E. King, Lincoln; W. Lawrence, St. John's; W. K. Leask, Worcester; C. Lowry, Christ Church; J. Mackintosh, Exeter; E. R. P. Moon, New; S. H. Oliver, Christ Church; S. G. Owen, Balliol; J. A. Peil, Balliol; W. P. Perry, St. John's; R. H. Pritchard, University; H. Rashdall, New; A. N. Streatfield, Christ Church; J. N. Swann, Wadham; M. T. Tatham, Balliol; J. A. Turner, Corpus Christi; G. Wallas, Christ Church.

Class III.—W. C. Atkinson, Keble; H. E. Boulton, Balliol; H. C. Bourne, Balliol; E. Bryans, Merton; J. F. Charles, Merton; T. A. Chater, *Hertford*; S. J. Daltry, Worcester; C. A. Darley, Corpus Christi; A. H.

Evans, Oriel; E. S. W. Johnson, Corpus Christi; J. F. Marr, St. John's; A. S. Menzies, Hertford; G. T. Morice, Lincoln; J. H. Parry, New; R. H. J. Poole, Brasenose; C. Price, Worcester; D. Richards, Jesus; J. Richards, Oriel; A. G. C. Sanders, New; A. O. F. Shaen, Balliol; A. R. Smith, Corpus Christi; C. R. Taylor, Keble; C. G. Thomas, Oriel; P. E. Tuckwell, Pembroke; F. E. Ward, Christ Church; H. H. White, Balliol.

Class IV.—A. J. F. Adams, Balliol; G. R. Ashley, Balliol; M. C. Bickersteth, New; S. G. W. Brooke, Magdalen; H. G. Cardew, Magdalen; H. A. Cumberlege, Pembroke; C. H. Davies, Jesus; H. A. C. Dunn, New; E. C. Evans, Keble; B. T. A. Evetts, Trinity; H, J. Fripp, St. John's; E. A. G. G. Johnson, Jesus; J. A. Lloyd Williams, Jesus: J. C. Medd, University; J. D. Mullins, Pembroke; R. Nesbitt, University; C. K. Watson, Oriel.

MATHEMATICAL AND PHYSICAL SCIENCE.

Examiners.—Messrs. H. J. S. Smith, C. J. Faulkner, and C. Leudesdorf.

Class I.—W. O. Burrows, Christ Church; H. T. Gerrans, Corpus Christi; F. S. Webster, Pembroke.

Class II.—D. E. Brown, Hertford; W. E. S. Cooper, Keble; J. H. Haywood, Hertford; H. A. Miers, Trinity; W. Watson, Wadham.

Class III.—H. L. Porter, Exeter; G. W. Preston, Queen's.

Class IV.—W. Horn, Queen's, J. Quine, Merton.

NATURAL SCIENCE.

Examiners.—Messrs. C. G. M. Moullin, E. Ray Lankester, W. Odling, J. W. Russell, W. N. Stocker, and W. A. Tilden.

Class I.—F. Baylis, Corpus Christi; G. A. Buckmaster, Magdalen; J. T. Cunningham, Balliol; H. F. Heyes, Magdalen; M. J. Jackson, St. John's; R. V. Jackson, Magdalen; E. T. Milner, Merton; J. Stuart, Balliol; William Williams, Jesus; W. N. Wilson, Queen's.

Class II.—H. C. Bond, Brasenose; R. Chalmers, Oriel; L. Drage, Corpus Christi; F. H. Voight, Worcester.

Class III.—H. Lilley, Balliol.

Class IV.—D. A. Waite, Exeter.

JURISPRUDENCE.

Examiners.—Messrs. T. E. Holland, W. Markby, and F. Harrison.

Class I.—R. W. Cracroft, Hertford; L. H. Jenkins, University.

Class II.—W. L. Ainslie, New; W. E. Baddeley, Corpus Christi; G. A. King, Christ Church; J. S. Sargeaunt, University; W. F. H. Thomson, New; P. E. Wood, Balliol.

Class III.—T. A. Argles, Corpus Christi; R. W. Ascroft, Oriel; R. S. Clarke, Keble; A. D. P. Dudley, Brasenose; W. F. Farrer, Balliol; W. N. M. Geary, Corpus Christi; J. T. Greg, Oriel; K. J. Hough, Brasenose; B. H. Latter, Corpus Christi; A. Macpherson, Exeter: A. J. Matthews, New; J. A. Mayo, Merton; D. S. Owen, Queen's; W. Parkinson, Oriel; J. H. Renton, University; E. A. Seaton, Queen's; A. H. Trevor, Christ Church; J. D. Yates, University.

Class IV.—N. E. Campbell, Lincoln; H. W. Devenish, Exeter; R. E. Fiske, Keble; J. M. Haslip, St. Albans Hall; J. H. James, Exeter; E. N. Jones, Exeter; L. W. Jones, Corpus Christi; W. R. Shirley, Trinity; *R. S. A. Warner, Oriel.*

MODERN HISTORY.

Examiners.—Messrs. J. F. Bright, W. Hunt, and P. F. Willert.

Class I.—W. J. Ashley, Balliol; H. O. Fearnley-Whittingstall, New; B. Mallet, Balliol; W. A. B. Shand, Balliol.

Class II.—W. J. Birkbeck, Magdalen; G. F. Fairholme, New; F. G. Newland, Merton; H. C. Tillard, Keble; H. M. Ward, Corpus Christi; C. A. White, New; J. T. Wills, Balliol.

Class III.—F. A. Darbishire, Corpus Christi; H. B. Dolland, Worcester; A. E. Eastwood, New; G. W. Ellis, St. John's; T. C. Farrer, Balliol; C. E. Golland, Trinity; E. Harwood, Trinity; T. W. Haycraft, St. John's; A. J. W. Hiley, Exeter; E. L. S. Horsburgh, Queen's; D. Jones, New; C. H. M. Kerr, Christ Church; A. Le Sueur, Balliol; W. Marsh, Hertford; E. S. Marshall, Brasenose; D. B. Martin, unattached; D. E. Olivier, Keble; F. H. P. Palmer, Lincoln; A. C. Price, Pembroke; F. A. Richards, Lincoln; A. J. Ryle, New; A. R. Scantlebury, St. John's; M. R. Sharp, New; P. A. M. Sullivan, Charsley's Hall; M. J. Swabey, Oriel; C. G. Woods, Keble.

Class IV.—E. A. R. Ball, St. John's; W. de la P. Beresford-Peirse, Keble; H. T. Daniel, Corpus Christi; E. S. Fry, Exeter; H. Halford, Keble; H. R. Harper, Trinity; J. D. Henderson, Queen's; E. S. Hore, Wadham; F. James, St. John's; T. S. Lea, Hertford; H. A. H. Leonard, New Inn Hall; H. C. Lowther, Balliol; C. A. Mason, Balliol; A. V. Montgomery, Pembroke; J. L. N. Pheasant, unattached; N. H. Vinen, Queen's; J. Wilkinson, Brasenose; S. S. Wollaston, Trinity.

THEOLOGY.

Examiners.—Messrs. T. E. Espin, E. S. Ffoulkes, and T. K. Cheyne.

Class I.—H. Barkam, Worcester; C. H. Walker, Oriel.

Class II.—T. Barns, Keble; W. H. Davies, University; W. Greswell, Keble; C. H. L. Mercer, unattached; J. Pepin, Jesus.

Class III.—W. C. Aston, Corpus Christi; W. Carter, Keble; J. Egerton, Keble; H. J. S. Gray, Keble; C. M. Greenstreet, Keble; W. Horne, Worcester; W. F. Norris, Trinity; W. R. Ogle, Trinity; J. C. Roper, Keble; A. Vaile, Oriel; J. F. Warren, Keble,

Class IV.—R. O. Davies, unattached; T. M. Dunn, unattached; A. K. Hobart-Hampden, New; H. R. Landon, Worcester; H. C. Price, Worcester; H. N. Wilkinson, Keble; W. H. Wright, Keble.

HONOUR LISTS.—MICHAELMAS TERM, 1881.

FINAL CLASSICAL SCHOOL.

Examiners.—Messrs. I. Bywater, T. H. Grose, H. P. Richards, H. J. Bidder, and W. L. Courtney.

Class I.—A. C. Clarke, Balliol; J. A. Hamilton, Balliol; J. W. MacKail, Balliol; C. J. Montefiore, Balliol; and G. E. Underhill, Magdalen.

Class II.—A. Burrell, Wadham; B. Burrows, Hertford; W. Crick, *Wadham;* F. A. Kerr, New; and H. R. Woolrych, Pembroke.

Class III.—A. T. Bryant, Wadham; L. Clark, Wadham; J. C. Devas, University; H. R. Doyle, Hertford; J. H. T. Goodwin, New; H. G. Hutchinson, Corpus Christi; R. S. Kindersley, Exeter; W. H. Mitchell, Trinity; H. Nixon, Queen's; J. L. Norton, Merton; and G. White, Oriel.

Class IV.—V. E. Beldam, New; K. Müller, St. Edmund Hall; and W. H. Roxburgh, Balliol.

MATHEMATICS AND PHYSICAL SCIENCE.

Examiners.—Messrs. H. J. S. Smith, C. Faulkner, and C. Leudesdorf.

Class I.—W. H. Carnegie, Magdalen; W. A. Price, New; C. H. Sampson, Balliol; A. R. Sharpe, New.

Class II.—G. H. Battersby, Balliol; A. Hughes, Corpus Christi; G. Rogerson, Worcester.

Class III.—T. H. Davies, Jesus; J. T. Lawrence, Merton.

Class IV.—W. E. C. Frith, Christ Church.

NATURAL SCIENCE.

Examiners.—Messrs. G. B. Ferguson, C. G. M. Moullin, R. E. Baynes, W. N. Stocker, J. Watts, and W. A. Tilden.

Class I.—F. W. Andrewes, Christ Church.

Class II.—J. F. Leighton, Trinity; H. D. Thomas, St. John's; W. H. Wood, Christ Church.

Class III.—A. Butt, Balliol; W. W. Graham, New.

Class IV.—R. S. Dalzell, Queen's; M. A. Rüffer, Brasenose; J. L. Wigan, University.

JURISPRUDENCE.

Examiners.—Messrs. T. E. Holland, W. Markby, and F. Pollock.

Class II.—W. Godden, Trinity; A. P. Keep, University; R. H. Logan, Balliol; J. B. Lubbock, Balliol; C. B. Sparrow, Oriel.

Class III.—P. H. Badcock, Worcester; W. F. Cunliffe, Exeter; L. Dunning, Exeter; F. W. Ensor, Jesus; H. K. Haslam, Brasenose; C. G. Kekewich, New; H. T. F. King, Brasenose; H. E. Milne, Brasenose; A. P. Moore, Wadham; A. T. Murray, University; H. M. Stephens, Balliol; E. D. Thomas, Worcester.

Class IV.—P. H. Champernowne, University; W. J. R. Gaze, Brasenose; E. Gerrish, Oriel; E. H. Hill, Oriel; T. G. Ridley, Exeter.

MODERN HISTORY.

Examiners.—Messrs. E. S. Beesly, J. F. Bright, and W. Hunt.

Class I.—J. M. Mackay, Balliol; Hon. W. W. Palmer, University.

Class II.—E. F. Clark, Lincoln; C. R. Gawen, Magdalen; F. Gore-Brown, New; P. Hodgkinson, Keble; W. E. Ripley, Trinity; D. A. Seton Stewart, Keble; G. F. Williams, unattached; H. R. Williams, Keble.

Class III.—G. Breffit, Merton; A. P. Bridson, Magdalen; H. D. Butler, Trinity; F. S. E. Drury, Brasenose; T. J. F. Haskoll, Exeter; A. M. Jones, Keble; C. J. D. La Touche, St. John's; N. E. Lewis, Balliol; C. L. Marson, University; A. G. Norman, Brasenose; G. E. Richmond, University; J. W. Thompson, Christ Church.

Class IV.—C. H. Bottomley, Christ Church; G. Britten, unattached; B. H. Chambers, Keble; W. G. Edwards, Keble; W. P. Hurrell, Oriel; J. A. D. Morgan, Magdalen; Hon. A. Parker, Christ Church; A. A. Pitman, Magdalen; H. C. Tompkins, New; W. C. E. Wheeler, Keble; H. F. Wyatt, Exeter.

THEOLOGY.

Examiners.—Messrs. E. S. Ffoulkes, T. K. Cheyne, and E. R. Bernard.

Class I.—Sir W. J. Herschel, unattached; W. Lowndes, Keble; H. W. E. Molony, All Souls.

Class II.—T. H. E. C. Espin, Exeter; R. J. S. Gill, Magdalen; G. Rubie, Worcester; J. W. Williams, Keble.

Class III.—T. G. Hill, Queen's; E. P. Howell, Jesus; F. Werninck, unattached.

Class IV.—J. L. Clougher, St. John's; H. M. Downton, Worcester; F. A. Elliot, St. John's.

BOAT RACING AT OXFORD.

THE EIGHTS.

The following is the order of the boats at the end of the racing (May 25).

FIRST DIVISION.

1. Hertford
2. Magdalen
3. Brasenose
4. Exeter
5. St. John's
6. University
7. New.
8. Corpus
9. Balliol
10. Worcester

SECOND DIVISION.

1. Trinity
2. Keble
3. Lincoln
4. Pembroke
5. Oriel
6. St. Mary Hall
7. Christ Church
8. Merton
9. Queen's
10. Wadham
11. Jesus
12. St. Edmund Hall

THE UNIVERSITY OF CAMBRIDGE.

	Elected.
Chancellor—The DUKE OF DEVONSHIRE, K.G., LL.D., Trinity	1861
High Steward—The EARL OF POWIS, LL.D., S. John's	1863
Vice-Chancellor—James Porter, D.D., Master of S. Peter's	1881

Representatives in Parliament.

Right Hon. Spencer Horatio Walpole, LL.D., Trinity	1856
Right Hon. Alexander James Beresford Beresford-Hope, LL.D., Trinity	1868
Commissary.—W. Forsyth, M.A., Trinity	1868
Deputy High Steward—Francis Barlow, M.A., Trinity Hall	1856
Public Orator—John Edwin Sandys, M.A., S. John's	1876
Registrary—Rev. H. R. Luard, D.D., Trinity	1862
Librarian—H. Bradshaw, M.A., King's College	1867
Esquire Bedells A. P. Humphry, M.A., Trinity	1877
Esquire Bedells F. C. Wace, M.A., S. John's	1877

Counsel.

G. W. Hemming, M.A., S. John's	1876
A. Cohen, M.A., M.P., Magdalene	1879

Council.

J. Porter, D.D., S. Peter's.	C. Taylor, D.D., S. John's.
S. G. Phear, D.D., Emmanuel.	J. Peile, M.A., Christ's.
Hon. L. Neville, M.A., Magdalene.	C. Trotter, M.A., Trinity.
Edward Atkinson, D.D., Clare	G. F. Browne, B.D., S. Catherine's
Professor Cayley, M.A., Trinity.	F. J. A. Hort, D.D., Emmanuel.
Professor Liveing, M.A., S. John's	N. M. Ferrers, D.D, Caius.
Professor Clark, LL.D., Trinity.	A. A. Vansittart, M.A., Trinity.
Professor Westcott, D.D., Trinity.	W. E. Heitland, M.A., S. John's.

Sex Viri.

Dr. Atkinson.	Mr. Searle.	Professor Cayley.
Dr. Ferrers.	Professor Clark.	Mr. Blore.

Proctors.

O. Browning, M.A., King's. | A. F. Kirkpatrick, M.A., Trinity.

Pro-Proctors.

A. Freeman, M.A., S. John's	F. C. Wace, M.A., S. John's.
E. A. Beck, M.A., Trinity Hall.	F. G. Howard, M.A., Trinity.

Moderators.

P. Frost, M.A., S. John's. | H. M. Taylor, M.A., Trinity.

Examiners.

W. Burnside, M.A., Pembroke. | E. Temperley, M.A., Queen's.

Additional Examiner.

G. H. Darwin, M.A., Trinity.

Founded	Heads of Colleges	Memb. of Senate	Memb. on Books
1505	CHRIST'S. *Master.* Charles A. Swainson, D.D., 1881	283	544
1326	CLARE. *Master.* Edw. Atkinson, D.D., 1856 .	204	394
1351	CORPUS CHRISTI. *Master.* E. H. Perowne, D.D., 1879	273	529
1800	DOWNING. *Master.* Thomas Worsley, D.D., 1836	69	195
1584	EMMANUEL. *Master.* Samuel George Phear, D.D., 1871	369	484
1347	GONVILLE AND CAIUS. *Master.* N. M. Ferrers, D.D. 1880	345	648
1496	JESUS. *Master.* George E. Corrie, D.D., 1849 .	184	507
1443	KING'S. *Provost.* Richard Okes, D.D., 1857 .	136	265
1519	MAGDALENE. *Master.* Hon. Latimer Neville, M.A., 1853	131	229
1343	PEMBROKE. *Master.* C. E. Searle, M.A., 1880 .	127	347
1449	QUEEN'S. *President.* George Phillips, D.D., 1857 .	154	255
1473	S. CATHARINE'S. *Master.* C. K. Robinson, D.D., 1861	116	221
1595	SIDNEY-SUSSEX. *Master.* Robert Phelps, D.D., 1843	109	197
1511	S. JOHN'S. *Master.* Charles Taylor, D.D., 1881 .	1,067	1,796
1257	S. PETER'S. *Master.* J. Porter, D.D., 1876 .	156	266
1546	TRINITY. *Master.* W. H. Thompson, D.D., 1866 .	2,122	3,374
1350	TRINITY HALL. *Master.* Sir H. J. Sumner Maine, LL.D., 1878	332	609
	Non-ascripti	123	476
	Total . .	6,400	11,336

Founded	PROFESSORS.	Elected
1707	*Anatomy*, George Murray Humphry, M.D., Downing . .	1860
1867	*Anglo-Saxon*, Rev. W. W. Skeat, M.A., Christ's . . .	1878
1632	*Arabic*, W. Wright, LL.D., Queen's	1876
1632	*Arabic* (*Lord Almoner's*) E. H. Palmer, M.A., S. John's . .	1871
1851	*Archæology* (*Disney*), Percy Gardner, M.A., Christ's . .	1880
1704	*Astronomy* (*Plumian*), Rev. J. Challis, M.A., F.R.S., Trinity .	1836
1750	*Astronomy* (*Lowndes's*), J. C. Adams, M.A., F.R.S., Pembroke .	1858
1724	*Botany*, C. C. Babington, M.A., F.R.S., S. John's . . .	1861
1702	*Chemistry*, G. D. Liveing, M.A., S. John's	1862
1540	*Civil Law* (*Regius*), E. C. Clark, LL.D., Trinity . . .	1872
1860	*Divinity* (*Hulsean*), Rev. F. J. A. Hort, D.D., Emmanuel .	1879
1502	*Divinity* (*Margaret*), Rev. C. A. Swainson, D.D., Christ's .	1879
1750	*Divinity* (*Norrisian*), Rev. J. R. Lumby, D.D., Catherine .	1879
1540	*Divinity* (*Regius*), Rev. B. F. Westcott, D.D., Trinity . .	1870
1871	*Experimental Physics*, Lord Rayleigh, M.A., Trinity . .	1879
1727	*Geology* (*Woodwardian*), T. M. Hughes, M.A., F.R.S., Trinity	1873
1724	*Greek* (*Regius*), Rev. B. H. Kennedy, D.D., S. John's . .	1867
1540	*Hebrew* (*Regius*), Rev. T. Jarrett, M.A., Trinity . . .	1854
1819	*Hulsean Lecturer*, Rev. J. Foxley, M.A., S. John's . . .	1881
1869	*International Law*, Sir W. G. V. Harcourt, M.A., M.P., Trinity.	1869
1503	*Lady Margaret Preacher*, Rev. H. R. Luard, D.D., Trinity .	1880
1869	*Latin*, Rev. J. E. B. Mayor, M.A., S. John's	1872
1800	*Law* (*Downing*), W. L. Birkbeck, M.A., Downing . . .	1860
1663	*Mathematics* (*Lucasian*), G. G. Stokes, M.A., Pembroke . .	1849

1875 *Mechanics and Engineering*, J. Stuart, M.A., Trinity . . 1875
1800 *Medicine* (*Downing*), P. W. Latham, M.D., Downing . . 1875
1808 *Mineralogy*, W. J. Lewis, M.A., Trinity 1881
1724 *Modern History* (*Regius*), J. R. Seeley, M.A., Christ's. . . 1869
1683 *Moral Philosophy*, Rev. T. R. Birks, M.A., Trinity . . . 1872
1684 *Music*, G. A. Macfarren, Mus. D., Trinity 1875
1783 *Natural Philosophy* (*Jacksonian*), J. Dewar, M.A., S. Peter's . 1875
1540 *Physic* (*Regius*), G. E. Paget, M.D., Caius 1872
1828 *Political Economy*, H. Fawcett, M.A., M.P., Trinity Hall. . 1864
1863 *Pure Mathematics* (*Sadlerian*), A. Cayley, M.A., Trinity . . 1863
1867 *Sanskrit*, R. B. Cowell, M.A., Corpus 1867
1869 *Slade of Fine Art*, S. Colvin, M.A., Trinity 1876
1866 *Zoology and Comparative Anatomy*, A. Newton, M.A., Magdalene 1863

Members of the Senate, 6,400. Members on the Boards, 11,336.

SELECT PREACHERS.

(January to June, 1882.)

Rev. W. S. Smith, B.D.; Rev. J. C. Rust, M.A.; Rev. J. E. Prescott, D.D.; Rev. E. W. Blore, M.A.; Rev. A. S. Farrar, D.D.; Rev. W. Romains, M.A.; Rev. J. Ll. Davies, M.A.; Rev. T. G. Bonney, B.D.; Ven. Archdeacon Cheetham, D.D.; Rev. W. M. Campion, D.D.; the Master of Caius, D.D.; Rev. R. Elwyn, M.A.; Rev. W. B. Hopkins, B.D.; the Bishop of Winchester; the Bishop of Lincoln; the Bishop of Peterborough; Rev. J. Quarry, D.D.

MATHEMATICAL TRIPOS, 1881.

Moderators:

ERNEST TEMPERLEY, M.A., Queen's College.
WILLIAM BURNSIDE, M.A., Pembroke College.

Examiners:

JAMES RENDEL HARRIS, M.A., Clare College.
RICHARD CHARLES ROWE, M.A., Trinity College.

Additional Examiner:

ALFRED GEORGE GREENHILL, M.A., Emmanuel College.

WRANGLERS.

Ds	FORSYTH	Trin		Hall	Joh
2	Heath	Trin		Harker	Joh
3	Steinthal	Trin	19	Rendall	Trin
	Dodds	Pet		Dines	Corp
	Jones	Pem		Frost	Clare
6	Pollock	Trin		Staveley	King's
7	Fountain	Pemb	23	Seely	Trin
8	Stokes	Sid	24	Whitney	King's
9	Leahy	Pemb	25	Williams	Christ's
10	Hopkinson	Emm	26	Geldard	Trin
	Alston	Joh		Ashley	Trin H
	Shirres	Trin H		Farquhar	Pemb
13	Davison	Emm	29	Yardley	King's
14	Eccles	Pet	30	Southworth	Caius
	Beard	Trin			
	Niven	Caius			

SENIOR OPTIMES.

Di	Matthews	Pet
	Wait	Emm
33	Alderson	Clare
34	Burgess	Corp
35	Jacoby	Sid
36	Wetherell	Joh
	Marris	Joh
	White	Trin
39	Potts	Emm
40	Disney	Trin
41	Spearing	Sid
	Potter	Pet
	Watson	Joh
44	Robson	Joh
45	Tyer	King's
46	Waithman	Magd
47	Allcroft	Jesus
	Dunicliffe	Emm
	Fowler	Trin
50	Potbury	Joh
	Askwith	Pemb
	Hammond	Trin
	Phear	Caius
	Thompson	Queens'
55	Coppock	Joh
56	Leslie	Joh
	Taylor	Cath
	Thomson	Pemb
	Carter	Jesus
	Flagg	Christ's
	Colson	Corp
	Glaisher	Trin
	Stubbs	Pemb

JUNIOR OPTIMES.

Ds	Walmsley	Trin
	Crowther	Corp
	Kingston	Joh
	Richards	Sidney
68	Fisher	Trin
69	Armitage	Pemb
70	Hitchcock	Trin
	Apcar	Caius
	Youngman	Joh
	King	Joh
	Oriel	Trin
75	Mutimer	Trin
	Crossley	Joh
	Hooker	
	Jones	Trin
	Phipps	Pemb
	Walker	Cath
	Bradshaw	Christ's
	Scudamore	Emm
	Biram	Trin
	Woodhouse	Sidney
	Brown	Joh
	Collins	Christ's
	Walker	Trin
	Gompertz	King's
	Halland	Corpus
	Rawlings	Pemb
91	Smith	Pet
92	Wildman	Queen's
93	Punch	Joh
	Cother	Jesus
	Page	King's
96	McMaster	Pemb

ÆGROTANT.

Adams	Jesus	Durrant	Emm
Chadwick	Jesus	Giles	Queen's
Darlow	Clare	Hope	Trin
Dickinson	Trin	Reed	Clare

THEOLOGICAL TRIPOS, 1881.

EXAMINERS.

B. F. Westcott, D.D., Regius Professor of Divinity; J. Rawson Lumby, D.D., Norrisian Professor of Divinity; Arthur Wright, M.A., Queen's College; R. Appleton, M.A., Trinity College; A. F. Kirkpatrick, M.A., *Trinity* College; C. W. E. Body, M.A., St. John's College.

CLASS I.

Ds Barnes	S. Pet		Robinson, John A.	Christ's
Johnson	Trin		*Ryle	King's

CLASS II.

Ds Bolton	Queen's		Newman	Trin
Coggin	St. Joh		Williams	Corp
Coulthard	St. Joh		Williams	Trin
Jones	Corp			

CLASS III.

Ds Allen	Corp		Ivatt	Jesus
Anwell	Trin		Paice	Corp
Carver	Clare		Pym	Trin
Cobbold	Pemb		Willink	Pemb

* Hebrew, Evans, and Scholefield prizes.

Ægrotant.

Goddard	Trin		Pelly	Trin
Hutton	St. Joh			

The following acquitted themselves so as to deserve an ordinary degree:—

McKenney	Queen's		Pyper	Trin

The following, arranged in order of merit, passed satisfactorily in Hebrew:—

Ryle	King's		Barnes	St. Pet
Johnson	Trin		Williams	Corp
Bolton	Queens'		Jones	Corp

Mr. Herbert Edward Ryle, scholar of King's, who obtained the three Prizes stated above, took an *ægrotat* degree in Classical Honours in 1879. He was Carus Prizeman in 1875 and 1879; Jeremie Prizeman, 1877; and he obtained the Winchester Reading Prize in 1878. He is a son of the Bishop of Liverpool.

DR. SMITH'S PRIZES.

The Smith's Mathematical Prizes, given annually to the two commencing Bachelors of Arts the best proficients in Mathematics and Natural Philosophy after special examination, were adjudged:—

1. Andrew Russell Forsyth, B.A., Trinity, Senior Wrangler.
2. { Robert Samuel Heath, B.A., Trinity, Second Wrangler.
   { Alfred Ernest Steinthal, B.A., Trinity, Third Wrangler.

CLASSICAL TRIPOS, 1881.

EXAMINERS:

Arthur George Peskett, M.A., Magdalene College; Edwin Trevor Septimus Carr, M.A., St. Catherine's College; Robert Alexander Neil, M.A., Pembroke College; Henry Edwin Savage, M.A., Corpus Christi College.

Ernest Stewart Roberts, M.A., Gonville and Caius College; James Edward Cowell Welldon, M.A., King's College.

CLASS I.

Ds WESTCOTT	Trin	Garland	Joh
Goodhart	Trin	Pagden	King's
Roberts	King's	Laurence	Pemb
Robinson, J. Armitage	Chr	Smith, G. C. M.	Joh
Harmer	King's	Cust	Trin
Henn	Trin H	Schulhof	Trin
Banton	Jesus		

CLASS II.

Ds Gundry	Emm	Lindon	Trin
Hall	King's	Stokes	King's
Temperley	Chr	Walker	Pemb
Bland	Cath	Vaughan	Magd
New	Pet	Wright	Pemb
Woolcott	Cath	Lawson	King's
Brown	Corp	Edwards	Sid
Crowder	King's	Walker	Jesus
Reynolds	Sid	Nimmo	Trin
Harvey	Christ's	Raffles	King's
Smith, H. G.	Joh	Townson	Trin
Battersby	Emm	Hervey	Trin
Murray	Trin	Elliott	Cath
Stutfield	Trin H	Ford	King's
Hoets	Emm	Hallward	King's
Hill	Joh	Trevelyan	Trin

CLASS III.

Ds Palmer	Sid	Young	Joh
Grant	Trin	Smith H.	Joh
Greenland	Corp	Norman	Clare
Malcolmson	Corp	Haig	Pemb
Prior	Queen's	Wood	Trin
Stewart	Cath	Innes	Joh
Surridge	Trin	Phillips	
Robertson	Caius	Sutton	Trin
Calvert	Joh	Duff	Trin
Ridout	Trin	Street	Jesus
Wilson, C. P.	Trin	Evans	Trin
Le Fanu	Trin	Leahy	Pemb
Metcalfe	Sid	Ostrehan	Sid
Nason	Magd	Stallard	Trin
Vidal	Cath	Wills	Trin
Johnson	Caius	Shann	Trin
Morris	Chr	Harris	Caius
Fisher F. W.	Trin		
Jones, L. R.	Jesus		
Williams	Sid		

Ægrotant.

Coulton Cath | Marshall Clare

[Three out of the first five are sons of Clergymen, Mr. Westcott's father being the Regius Professor of Divinity, himself a Senior Classic in a very distinguished year, 1848].

BELL SCHOLARSHIPS.

These Scholarships were awarded to:—

1. S. M. LEATHES, Trinity College
2. G. W. BLENKIN, Trinity College.
   H. JOYNES, King's College.

ABBOTT SCHOLARSHIP.

A. N. WHITEHEAD, Trinity College.

The CHANCELLOR'S MEDALS for proficiency in Classical Learning. The following two gentlemen were awarded the Medals:—

1st. HARRY CHESTER GOODHART, Trinity College.
2nd. JOSEPH ARMITAGE ROBINSON, Christ's College.

The following were highly distinguished in the Examination:

WILLIAM RHYS ROBERTS, King's College.
FREDERICK BROOKE WESTCOTT, Trinity College.

CRAVEN SCHOLAR.

F. G. TUCKER, St. John's.

BATTIE SCHOLAR.

J. R. WARDALE, Clare.

PORSON SCHOLAR.

W. R. INGE, King's.

THE LAW TRIPOS.

Examiners, E. C. Clark, LL.D., Trinity, Regius Professor of Civil Law; Thomas Waraker, LL.D., Trinity Hall; F. Pollock, M.A., Trinity; Courtney Kenny, LL.M., Downing.

The names in each class are arranged in the order of merit:—

CLASS I.—Schreiner, Downing; R. W. Taylor, Trinity; B. A. Brough, Downing, and Peiris, St. John's, equal.

CLASS II.—Foord, Trinity; Propert, Trinity Hall, Rendall, Trinity, Stephen, Trinity, and Temperley, Emmanuel, equal; Kilvington, Downing; Bayley, Trinity, and J. A. Duncan, Trinity, equal; Brabrooke, non-collegiate; Compton-Smith, Trinity, and Studd, Trinity, equal.

CLASS III.—Morris, Trinity: Batters, Trinity Hall, and Feeney, Trinity, equal; Clapp, Trinity Hall; Jennings, Trinity, Kitchin, Trinity Hall, and Watt, Trinity Hall, equal; Cuppa, Jesus; Gill, Trinity; Barnicott, St. John's; May, Trinity.

Ægrotant.—Cochrane, Trinity Hall; Wilkin, Jesus.

The following candidates for the Tripos are allowed the ordinary B.A. degree:—Mostyn, Trinity; and Shipman, Trinity.

THE CHANCELLOR'S MEDAL FOR LEGAL STUDIES.—William Philip *Schreiner, Scholar* of Downing College.

THE NATURAL SCIENCE TRIPOS.

Examiners, W. H. Gaskell, M.D., Trinity; T. G. Bonney, M.A., St. John's; Professor Watson, Professor Lewis, M.A., Trinity; P. T. Main, M.A., St. John's; F. M. Balfour, Trinity; W. Garnett, M.A., St. John's; and S. H. Vines, M.A., Christ's.

The names in each class are arranged in alphabetical order, and not in order of merit:—

CLASS I.—(2) Gardiner, Clare; (3) Hickson, Downing; (3) Lewis, E. J., Christ's; (1) Pagan, St. John's; (3) Parkyn, Christ's; (3) Ritchie, Trinity; (1) Robb, Emmanuel; (1, 3) Samways, St. John's; (4) Watts, Sidney; (3) Weldon, St. John's.

CLASS II.—Beddoes, Pembroke; Lund, Trinity; Middlemiss, St. John's; Piggott, Emmanuel; Robbs, Caius.

CLASS III.—Bidlake, Christ's; Foster, F. R., Trinity; Hillier, Trinity; Jacob, Trinity; Macay, St. Cath.; M'Connel, Caius; Potter, B.A., St. Peter's; Robinson, Non-collegiate.

CROSSE SCHOLAR.

W. E. Barnes, B.A., Scholar of Peterhouse.

CARUS PRIZEMEN.

Bachelor.—J. R. Harman, B.A., King's.

Undergraduates.—W. H. Bennett, St. John's, H. W. Wallis, Caius } æq.

MEMBERS' PRIZEMEN FOR LATIN ESSAY.

H. C. Goodhart, B.A., Fellow of Trinity, F. B. Westcott, B.A., Trinity } æq.

BOAT RACING AT CAMBRIDGE.

The following is the order of the Boats at the end of the races (May 19).

FIRST DIVISION.

1 Jesus	9 Pembroke
2 First Trinity	10 Lady Margaret 2nd
3 Trinity Hall	11 Clare
4 Lady Margaret	12 Trinity Hall 2nd
5 Caius	13 Third Trinity 2nd
6 Third Trinity	14 Emmanuel
7 Caius 2nd	15 First Trinity 3rd
8 First Trinity 2nd	

SECOND DIVISION.

1 Third Trinity 2nd	10 Christ's
2 Downing	11 Lady Margaret 3rd
3 Jesus 2nd	12 Magdalene
4 King's	13 Cavendish
5 Trinity Hall 3rd	14 St. Catherine's
6 Queens'	15 Peterhouse
7 Corpus	16 Caius 3rd
8 Sidney	17 First Trinity
9 *First* Trinity 4th	

UNIVERSITY TERMS.

OXFORD.

Lent Term	Begins Jan. 14	Ends April 1.
Easter Term	Begins April 12	Ends May 26.
Trinity Term	Begins May 27	Ends July 8.
Michaelmas Term	Begins Oct. 10	Ends Dec. 17.

THE ACT, July 4.

CAMBRIDGE.

Lent Term	Begins Jan. 13	Ends March 31.
Easter Term	Begins April 14	Ends June 23.
Michaelmas Term	Begins Oct. 1	Ends Dec. 16.

THE COMMENCEMENT, June 20.

UNIVERSITY CONTESTS.

THE BOAT RACE.

THE race was rowed on Friday, April 8, and the boats started from Putney at the early hour of 8.34 A.M. For about a mile the two eights kept nearly level, but at Hammersmith Bridge, Oxford led by three-quarters of a length, and continuing to increase the distance, won a good race by three lengths in 21 minutes, 15 seconds.

The names and weights of the crews were:—

OXFORD.

	st.	lb.
1. R. H. J. Poole, Brasenose	10	11
2. R. A. Pinckney, Exeter	11	3
3. A. R. Patterson, Trinity	12	7
4. E. Buck, Hertford	11	11
5. R. S. Kindersley, Exeter	13	3
6. D. E. Brown, Hertford	12	7
7. J. H. T. Wharton, Magdalene	11	10
Str. L. R. West, Ch. Ch.	11	0½
Cox. E. H. Lyon, Hertford	7	0

CAMBRIDGE.

1. R. C. Gridley, Third Trinity	10	11
2. H. Sandford, St. John's	11	10½
3. J. A. W. Taylor, Magdalene	12	3½
4. P. W. Atkin, Jesus	11	13
5. E. Lambert, Pembroke	12	4½
6. A. M. Hutchinson, Jesus	11	13
7. C. W. Moore, Christ's	11	9
Str. E. C. Brooksbank, Trinity Hall	11	8
Cox. H. Woodhouse, Trinity Hall	7	2

PREVIOUS RACES.

Year	Winner	Course	Time	Won by
1829	Oxford	Henley	14m. 30s.	easily
1836	Cambridge	Westminster to Putney	36m. 0s.	1 min.
1839	Cambridge	Westminster to Putney	31m. 0s.	1m. 45s.
1840	Cambridge	Westminster to Putney	29m. 30s.	¾ length
1841	Cambridge	Westminster to Putney	32m. 30s.	1m. 4s.
1842	Oxford	Westminster to Putney	30m. 45s.	13 sec.
1845	Cambridge	Putney to Mortlake	23m. 30s.	30 sec.
1846	Cambridge	Mortlake to Putney	21m. 5s.	2 lengths
1849	Cambridge	Putney to Mortlake	22m. 0s.	easily
1849	Oxford	Putney to Mortlake	— —	foul
1852	Oxford	Putney to Mortlake	21m. 36s.	27 sec.
1854	Oxford	Putney to Mortlake	25m. 29s.	11 strokes
1856	Cambridge	Mortlake to Putney	25m. 50s.	½ length
1857	Oxford	Putney to Mortlake	22m. 35s.	35 sec.
1858	Cambridge	Putney to Mortlake	21m. 23s.	22 sec.
1859	Oxford	Putney to Mortlake	24m. 40s.	Camb. sank
1860	Cambridge	Putney to Mortlake	26m. 5s.	1 length
1861	Oxford	Putney to Mortlake	23m. 30s.	48 sec.
1862	Oxford	Putney to Mortlake	24m. 41s.	30 sec.
1863	Oxford	Mortlake to Putney	23m. 6s.	43 sec.
1864	Oxford	Putney to Mortlake	21m. 40s.	26 sec.
1865	Oxford	Putney to Mortlake	21m. 21s.	4 lengths
1866	Oxford	Putney to Mortlake	25m. 35s.	15 sec.
1867	Oxford	Putney to Mortlake	22m. 40s.	½ length
1868	Oxford	Putney to Mortlake	20m. 56s.	6 lengths
1869	Oxford	Putney to Mortlake	20m. 5s.	3 lengths
1870	Cambridge	Putney to Mortlake	22m. 4s.	1¼ length
1871	Cambridge	Putney to Mortlake	23m. 5s.	1 length
1872	Cambridge	Putney to Mortlake	21m. 15s.	2 lengths
1873	Cambridge	Putney to Mortlake	19m. 35s.	3¼ lengths
1874	Cambridge	Putney to Mortlake	22m. 35s.	3 lengths
1875	Oxford	Putney to Mortlake	22m. 2s.	10 lengths
1876	Cambridge	Putney to Mortlake	20m. 20s.	won easily
1877	Oxford / Cambridge	Putney to Mortlake	24m. 8s.	dead heat
1878	Oxford	Putney to Mortlake	22m. 13s.	10 lengths
1879	Cambridge	Putney to Mortlake	21m. 18s.	3½ lengths
1880	Oxford	Putney to Mortlake	21m. 23s.	4 lengths
1881	Oxford	Putney to Mortlake	21m. 15s.	3 lengths

Oxford have now won 20 races and Cambridge 17.

THE CRICKET MATCH.

This match was played on Monday, Tuesday, and Wednesday, June 27, 28, and 29, and contrary to common expectation, was won by Oxford by 135 runs. The Cambridge eleven were very strong, but appeared quite unable to stand up to Evans' very fast bowling, on a not first-rate wicket. Appended is the score:—

OXFORD.

	1st Innings.		2nd Innings.
W. H. Patterson, c Ford, b Steel	12	not out	107
A. H. Trevor, c Hone, b C. T. Studd	41	b Ford	40
C. F. H. Leslie, st Hone, b Steel	4	c Rowe, b J. E. K. Studd	70
A. H. Evans, c Ford, b C. T. Studd	0	c Bligh, b C. T. Studd	1
W. A. Thornton, c Ford, b C. T. Studd	5	c Wilson, b C. T. Studd	17
A. O. Whiting, c Rowe, b. Steel	9	b Spencer	22
E. Peake, c. Bligh, b C. T. Studd	0	b C. T. Studd	24
N. M'Lachlan, c G. B. Studd, b Ford	21	c Steel, b C. T. Studd	0
M. C. Kemp, not out	29	b C. T. Studd	0
G. C. Harrison, run out	1	c Bligh, b C. T. Studd	5
G. E. Robinson, c Ford, b Steel	0	b Spencer	1
Byes 8, l-b 1	9	Byes 17, wides 2	19
Total	131	Total	306

CAMBRIDGE.

Hon. Ivo Bligh, b Evans	37	c Trevor, b Evans	6
G. B. Studd, b Evans	0	c Kemp, b Harrison	5
C. T. Studd, b Evans	34	c Peake, b Evans	28
A. G. Steel, b Evans	8	c Evans, b Robinson	36
H. Whitfield c Evans, b Robinson	29	c M'Lachlan, b Evans	1
C. P. Wilson, b Evans	0	c and b Evans	6
J. E. K. Studd, c Evans, b Harrison	6	b Peake	13
A. F. J. Ford, b Evans	34	c and b Evans	20
F. C. C. Rowe, b Harrison	12	c Harrison, b Peake	2
R. Spencer, c Robinson, b Evans	10	c sub, b Evans	1
N. Hone, not out	0	not out	0
Byes	9	L-b	5
Total	179	Total	123

RESULTS OF PREVIOUS MATCHES.

1829	Oxford	115 runs.	1845	Cambridge	6 wickets.
1836	,,	121 ,,	1846	Oxford	3 ,,
1838	,,	98	1847	Cambridge	138 runs.
1839	Cambridge	innings and 125 runs.	1848	Oxford	23 ,,
			1849	Cambridge	3 wickets.
1840	,,	63 runs.	1850	Oxford	127 runs.
1841	,,	8 ,,	1851	Cambridge	innings, 4 runs.
1842	,,	162 ,,	1852	Oxford	innings 77 ,,
1843	,,	64 ,,	1853	,,	,, 19 ,,
1844	drawn.		1854	,,	,, 8 ,,

1855	Oxford	3 wkts.	1868	Cambridge	168 runs.
1856	Cambridge	3 ,,	1869	,,	58 ,,
1857	Oxford	81 runs	1870	,,	2 ,,
1858	,,	innings, 38 runs.	1871	Oxford	8 wickets.
1859	Cambridge	28 runs.	1872	Cambridge	innings, 166 runs
1860	,,	3 wickets.	1873	Oxford	3 wickets.
1861	,,	133 runs.	1874	,,	innings, 92 runs.
1862	,,	8 wickets.	1875	,,	6 runs.
1863	Oxford	8 ,,	1876	Cambridge	9 wickets.
1864	,,	4 ,,	1877	Oxford	10 wickets.
1865	,,	114 runs.	1878	Cambridge	238 runs.
1866	,,	13 ,,	1879	,,	9 wickets.
1867	Cambridge	5 wickets.	1880	,,	115 runs.

THE SPORTS.

This annual contest took place at Lillie Bridge on April 7, 1881, and was won by Oxford by five events to four.

Putting the Weight.—W. Lawrence, St. John's, Oxford, 36 ft., 5 in.; E. Storey, Trinity, Cambridge, 0; J. A. Scott, Emmanuel, Cambridge, 0.

100 Yards Race.—L. Carter, Corpus, Oxford 1; C. H. Cave, New, Oxford, 2; F. G. Lucas, Trinity, Cambridge, 3; E. Storey, Trinity, Cambridge, 0. Time $10\frac{2}{5}$ sec.

120 Yards Hurdle Race.—W. E. Bayley, Trinity, Cambridge, 1; J. A. L. Fellowes, Exeter, Oxford, 2; A. R. Don Wauchope, Trinity, Cambridge, 3; G. P. C. Lawrence, Corpus, Oxford, 0. Time $16\frac{3}{5}$ sec.

Throwing the Hammer.—W. Lawrence, St. John's, Oxford, 120 ft. 2 in.; B. B. H. Latter, Christ Church, Oxford, 2; N. C. Campbell, Trinity, Cambridge, 0; G. L. Colbourne, Corpus, Cambridge, 0.

High Jump.—H. R. Cooke, Trinity, Cambridge, 5 ft. 6 in., 1; E. J. Beaumont, Oriel, Oxford, 0; G. L. Colborne, Corpus, Cambridge, 0; G. P. C. Lawrence, Corpus, Oxford, 0. Messrs. Beaumont, Colborne, and Lawrence all cleared 5 ft. 5 in.

One Mile.—J. E. Wells, Magdalen, Oxford, 1; J. G. Bradshaw, Jesus, Cambridge, 2; A. S. Orlebar, Worcester, Oxford, 3; J. F. Hobson, Christ Church, Oxford, 0; W. P. Phillips, Cavendish, Cambridge, 0; G. F. Grace, Clare, Cambridge, 0. Time 4 min. $36\frac{2}{5}$ sec.

Quarter of a Mile.—R. H. Macaulay, King's, Cambridge, 1; E. F. Growse, Balliol, Oxford, 2; W. O. Hughes, Magdalen, Oxford, 3; J. W. Gregory, Pembroke, Cambridge, 0. Time, $50\frac{3}{5}$ sec.

Long Jump.—E. Storey, Trinity, Cambridge, 21ft. $0\frac{1}{2}$in., 1; W. G. Elliott, Trinity, Cambridge, 2; M. B. Peacock, Trinity, Oxford, 0; G. P. C. Lawrence, Corpus, Oxford, 0.

Three Miles.—F. R. Benson, New, Oxford, 1; H. S. Cheshire, Worcester, Oxford, 2; C. M. Hawker, University, Oxford, 3; W. W. Hough, Corpus, Cambridge, 0; W. G. Fraser, Pembroke, Cambridge, 0; L. R. Jones, Jesus, Cambridge, 0. Time 15 min. $5\frac{4}{5}$ sec.

UNIVERSITY OF LONDON.

Chancellor.—Earl Granville, K.G., D.C.L., F.R.S.
Vice-Chancellor.—Sir G. Jessel, Master of the Rolls.
Registrar.—Arthur Milman, M.A.
Representative in Parliament.—Sir John Lubbock, Bart.

UNIVERSITY OF DURHAM.

FOUNDED 1833. INCORPORATED BY ROYAL CHARTER 1837.

Visitor.—THE LORD BISHOP OF DURHAM.
Governors.—The Dean and Chapter of Durham.
Warden—Very Rev. W. C. Lake, D.D., Dean of Durham.

ST. DAVID'S COLLEGE, LAMPETER.

Incorporated by Royal Charter, with the power of conferring the degrees of B.A. and B.D.

Visitor.—THE LORD BISHOP OF ST. DAVID'S.
Principal.—F. J. Jayne, M.A. | *Vice-Principal.*—W. H. Davey, M.A.

KING'S COLLEGE, LONDON.

Patron.—HER MAJESTY THE QUEEN.
Visitor.—THE LORD ARCHBISHOP OF CANTERBURY.
Treasurer.—C. B. Serocold, Esq.
Principal.—Alfred Barry, D.D. | *Secretary.*—J. W. Cunningham, Esq.

QUEEN'S COLLEGE, BIRMINGHAM.

Warden.—W. H. Poulton, M.A.

ST. AUGUSTINE'S MISSIONARY COLLEGE, CANTERBURY.

Warden.—G. F. Maclear, D.D.

THEOLOGICAL COLLEGES.

ST. AIDAN'S (*Birkenhead*)	1846	*Principal,*	Canon W. Saumarez Smith, B.D.
ST. BEES	1816	,,	E. H. Knowles, M.A.
CHICHESTER . . .	1829	,,	Canon Audry, M.A.
CUDDESDON . . .	1854	,,	C. W. Furse, M.A.
ELY		,,	H. M. Luckock, D.D.
GLOUCESTER . . .	1878	,,	C. J. Parker, M.A.
LICHFIELD . . .	1856	,,	G. H. Moberly, M.A.
LINCOLN		,,	E. T. Leeke, M.A.
SALISBURY . . .	1861	,,	E. B. Ottley, M.A.
WELLS	1840	,,	C. E. S. Gibson, M.A.
ST. BONIFACE (*Warminster*)	1860	,,	S. J. Eales, M.A.
TRURO		,,	G. H. Whitaker, M.A.
LONDON COLL. OF DIVINITY		,,	T. P. Boultbee, LL.D.
CH. MISS. COLL. (*Islington*)	1825	,,	W. H. Barlow, B.D.

TABLE OF ESTIMATED ANNUAL EXPENSES.

Name of College.	Total Necessary Expenses. £	s.	d.	No. of Terms or Weeks.
St. Aidan's	75	0	0	30 weeks.
St. Bees	57	15	0	Two long terms.
Birmingham, Queen's College	80	0	0	3 terms.
Chichester	83	0	0	32 weeks.
Cuddesdon	120	0	0	32 weeks.
Gloucester	84	10	0	33 weeks.
Lichfield	95	0	0	3 terms.
Lincoln	76	0	0	31 weeks.
Salisbury	120	0	0	—
Truro	85	0	0	30 weeks.
Wells	110	0	0	35 weeks.

TRAINING COLLEGES FOR SCHOOLMASTERS AND SCHOOLMISTRESSES.

BATTERSEA.—*Principal*, Rev. E. Daniel, M.A. *Vice-Principal*, Rev. E. Hammond.

CHELSEA (St. Mark's College).—*Principal*, Rev. Canon Cromwell, M.A.

CHELSEA.—Whitelands (Female). *Principal*, Rev. J. P. Faunthorpe, M.A., F.R.G.S. *Lady Superintendent*, Mrs. Newton.

GRAY'S INN ROAD.—Home and Colonial (Female). *Principal*, Rev. W. Bromilow.

BRIGHTON (Female).—Rev. H. H. Wyatt.

BRISTOL (Female).—Rev. R. E. Richards.

CARMARTHEN.—*Principal*, Rev. C. G. Brown, B.A.

CARNARVON.—Rev. J. S. Boucher, M.A.

CHELTENHAM (for both sexes).—*Principal*, Rev. R. M. Chamney, M.A.

CHESTER.—Rev. J. M. Critchley, LL.D.

CHICHESTER (Female), Bishop Otter Memorial College.—Miss Trevor.

CULHAM.—Rev. Henry Lewis, M.A.

DENSTON.—Rev. C. B. Tyrwhitt, M.A.

DERBY (Female).—Rev. J. W. Kewley,

DURHAM.—Rev. S. B. Smith, M.A. (Female), Rev. W. H. Walter.

EXETER.—Rev. J. G. Dangar, M.A.

HOCKERILL (Female).—Rev. R. A. Oram, M.A.

LINCOLN (Female).—Rev. Prebendary Nelson.

NORWICH (Female).—Rev. Thomas Archbold, M.A.

PETERBOROUGH.—Rev. Charles Daymond.

RIPON (Female).—Rev. Canon Badcock, M.A.

SALISBURY (Female).—Rev. Canon Morrice.

SALTLEY (Birmingham).—Rev. F. W. Burbidge.

TOTTENHAM (Female).—Rev. E. Hobson, M.A.

TRURO (Female).—Rev. J. R. Cornish.

WARRINGTON (Female).—Rev. H. C. Stubbs, M.A.

WINCHESTER.—Rev. H. Martin, M.A.

YORK.—Rev. W. H. Baldwin, M.A.

COLONIAL BISHOPS.

North America.

J. Medley, D.D., (*Mt. Can.*) *Fredericton*	1845
Hibbert Binney, D.D., *Nova Scotia*	1851
George Hills, D.D., *Columbia*	1859
J. T. Lewis, D.D., LL.D., *Ontario*	1862
J. W. Williams, D.D., *Quebec*	1863
R. Machray, D.D., *Rupert's Land*	1865
I. Hellmuth, D.D., *Huron, Canada, W.*	1871
J. Horden, D.D., *Moosonee*	1872
W. C. Bompas, D.D., *Athabasca*	1874
J. M'Lean, D.D., D.C.L., *Saskatchewan*	1874
T. B. Fuller, D.D., *Niagara*	1875
Ll. Jones, D.D., *Newfoundland*	1878
W. Bond, LL.D., *Montreal*	1868
A. Sweatman, D.D., *Toronto*	1878
W. Ridley, D.D., *Caledonia*	1878
A. W. Sillitoe, D.D., *New Westminster*	1879
H. T. Kingdon, D.D. (Coadjutor Bishop) *Fredericton*	1881
(Vacant) *Algoma.*	

West Indies.

W. W. Jackson, D.D., *Antigua*	1860
R. Rawle, M.A., *Trinidad*	1872
F. R. C. A. Roberts, D.D., *Nassau*	1878
Enos Nuttall, D.D., *Jamaica*	1830
(Vacant) *Barbados.*	

South America.

Wm. P. Austin, D.D., *Guiana*	1842
W. H. Stirling, D.D., *Falkland Islands*	1869

Africa, &c.

W. W. Jones, D.D., (*Met.*) *Cape Town*	1874
T. E. Welby, D.D., *St. Helena*	1861
W. K. Macrorie, D.D., *Maritzburg*	1869
A. B. Webb, D.D., *Bloemfontein*	1870
N. J. Merriman, D.D., *Graham's Town*	1871
P. S. Royston, D.D., *Mauritius*	1872
H. Callaway, D.D., *S. John's, Kaffraria*	1873
H. B. Bousfield, D.D., *Prætoria* (*Transvaal*)	1877
Douglas Mackenzie, D.D., *Zululand*	1880
(Vacant) *Sierra Leone.*	

Asia.

E. R. Johnson, D.D. (*Met.*) *Calcutta*	1876
R. Caldwell, D.D. { *Coadjutors to*	1877
E. Sargent, D.D. { *Metropolitan*	
Frederick Gell, D.D., *Madras*	1881

J. S. Burdon, D.D., *Victoria (China)* 1873
R. S. Copleston, D.D., *Colombo* 1875
L. G. Mylne, D.D., *Bombay* 1876
T. V. French, D.D., *Lahore* 1877
J. H. Titcomb, D.D., *Rangoon* 1877
G. F. Hose, D.D., *Singapore* 1881
(Vacant), Bishop of the Church of England in *Jerusalem.*

AUSTRALIA AND TASMANIA.

F. Barker, D.D. (*Met.*) *Sydney* 1854
Mesac Thomas, D.D., *Goulburn* 1863
C. H. Bromby, D.D., *Tasmania* 1864
S. E. Marsden, D.D., *Bathurst* 1869
J. F. Turner, D.D., *Grafton and Armidale* . . . 1869
S. Thornton, D.D., *Ballarat* 1875
Matthew B. Hale, D.D., *Brisbane* . . . . 1857'75
H. H. Parry, D.D., *Perth* . . . . . 1868'76
J. Moorhouse, D.D., *Melbourne* 1876
G. H. Stanton, D.D., *Queensland* 1878
J. B. Pearson, D.D., *Newcastle* 1879
(Vacant) *Adelaide.*

NEW ZEALAND.

H. Harper, D.D. (*Met.*) *Ch. Church* 1856
A. B. Suter, D.D., *Nelson* 1866
W. G. Cowie, D.D., *Auckland* 1869
O. Hadfield, D.D., *Wellington* 1870
S. T. Nevill, D.D., *Dunedin* 1871
Edward Craig Stuart, D.D., *Waiapu* 1878

EUROPE.

C. W. Sandford, D.D., *Gibraltar* 1876

MISSIONARY BISHOPS.

S. Crowther, D.D., *Niger Territory* 1864
A. Willis, D.D., *Honolulu* 1871
R. Kestell-Cornish, D.D., *Madagascar* 1874
E. Steere, LL.D., *Central Africa* 1874
J. R. Selwyn, D.D., *Melanesia* 1877
J. M. Speechley, M.A., *Travancore* 1879
G. E. Moule, D.D., *Ningpo* 1880
C. P. Scott, D.D., *North China* 1880

The Bishop of Algoma died on December 7.
Bishop Cheetham resigned in November.
Bishop Barclay (Jerusalem) died on October 22.

Archdeacon Hose was consecrated Bishop of Singapore, Labuan, and Sarawak, by the Archbishop of Canterbury, on Ascension Day, May 26, and Dr. H. T. Kingdon, Vicar of Good Easter, Essex, was consecrated Coadjutor Bishop of Fredericton, on July 12, by the Bishop (Medley) of Fredericton, Metropolitan of Canada, assisted by the Bishops of Nova Scotia and Quebec, of Albany and Maine.

COLONIAL BISHOPS WHO HAVE RESIGNED THEIR SEES.

David Anderson, D.D., late of Rupert's Land, consecrated 1849, resigned 1864.
E. Hobhouse, D.D., late of Nelson, New Zealand, consecrated 1858, resigned 1865
Vincent W. Ryan, D.D., late of Mauritius, consecrated 1854, resigned 1868.
F. T. McDougall, D.C.L., late of Labuan and Sarawak, consecrated 1855, resigned 1868.
C. J. Abraham, D.D., late of Wellington, N.Z., consecrated 1858, resigned 1870.
T. N. Staley, D.D., late of Honolulu, consecrated 1861, resigned 1870.
E. H. Beckles, D.D., late of Sierra Leone, consecrated 1860, resigned 1870.
Piers Calveley Claughton, D.D., late of Colombo, consecrated 1859, resigned 1870.
Henry L. Jenner, D.D., late of Dunedin, consecrated 1866, resigned 1871.
C. R. Alford, D.D., late of Victoria (China), consecrated 1867, resigned 1872.
W. G. Tozer, D.D., late of Central Africa, consecrated 1863, resigned 1873; resigned Jamaica, 1879.
E. W. Tufnell, D.D., late of Brisbane, consecrated 1859, resigned 1875.
C. Perry, D.D., late of Melbourne, consecrated 1847, resigned 1876.
T. E. Wilkinson, D.D., late of Zululand, consecrated 1870, resigned 1876.
J. P. Kelly, D.D., late of Newfoundland, consecrated 1867, resigned 1877.
A. Oxenden, D.D., late of Montreal, consecrated 1869, resigned 1878.
R. Courtney, D.D., late of Kingston, Jamaica, consecrated 1856, resigned 1879.
J. Mitchinson, D.C.L., late of Barbados, consecrated 1873, resigned 1881.
Walter Chambers, D.D., late of Labuan, consecrated 1870, resigned 1881.
Henry Cheetham, D.D., late of Sierra Leone, consecrated 1870, resigned 1881.

To this number must now be added the name of Bishop Short of Adelaide, who was consecrated to that See in 1847, and who, after thirty-five years' arduous work in Australia, is returning to England. The course of events in South Africa may also, we fear, necessitate the return of Bishop Bousfield of Pretoria.

MISSIONARY CONTRIBUTIONS.

The Annual Summary of British Contributions to Missionary Societies, prepared by Canon Scott Robertson, shows an increase in the total sum contributed, divided as follows:—

Church of England Foreign Missions . . .	£465,816
Joint Societies of Churchmen and Nonconformists .	161,074
English and Welsh Nonconformist Societies . .	304,313
Scotch and Irish Presbyterian Societies . . .	170,975
Roman Catholic Societies	6,772
Total British Contributions for 1880 . .	£1,108,950

This amount does not include interest on investments, nor balances in at the beginning of the year, nor any foreign contributions.

HOSPITAL SUNDAY IN LONDON.

The total receipts on account of the Hospital Sunday Fund for 1881, including collections at schools, donations, legacy and interest, was 31,856*l.* 14*s.* 5*d.* Of this sum 30,147*l.* 1*s.* 11*d.* was collected at various places of worship in the following proportions:—

	£	*s.*	*d.*
1. Church of England	22,863	1	11
2. Congregationalists	2,049	13	0
3. Baptists	1,059	13	4
4. Jews	982	16	11
5. Wesleyans	906	16	0
6. Presbyterians	751	12	9
7. Roman Catholics	533	5	1
8. Unitarians	160	5	7
9. Society of Friends	146	13	6
10. Greek Church	115	11	9
11. Swedenborgians	106	4	1
12. German Lutherans	53	16	7
13. Church of Scotland	43	10	9
14. Methodists (United Free)	37	16	3
15. Methodists (Primitive)	32	8	11
16. Calvinists	25	0	0
17. Welsh Calvinistic Methodists	23	0	10
18. Catholic Apostolic	22	19	8
19. Free Church of England	21	11	2
20. Countess of Huntingdon's Connection	10	18	8
21. Methodists (New Connection)	10	0	0
22. Various (of no denomination)	190	5	2
	£30,147	1	11

The contributions of Churchmen, which are 1,000*l.* more than in 1880, amount, it will be seen, to considerably more than eleven-fifteenths of the whole. Some of the largest offertories were: Quebec Chapel, 333*l.* 3*s.* 11*d.*; St. Jude's, South Kensington, 352*l.* 16*s.* 1*d.*; St. Stephen, Westbourne Park, 402*l.* 2*s.* 10*d.*; St. Peter's, Eaton Square, 479*l.*; and St. Michael's, Chester Square, 609*l.* 9*s.* 2*d.*

THE CATHEDRAL OF ST. PAUL, LONDON, AND THE ABBEY OF ST. PETER, WESTMINSTER.

For purposes of reference, and for the convenience of country readers, we give here some particulars respecting the Clergy and the Services of the two great Metropolitan Churches.

ST. PAUL'S CATHEDRAL.

Dean.

The Very Rev. R. W. Church, M.A., D.C.L.

Canons.

Rev. R. Gregory, M.A.
Rev. H. P. Liddon, D.D., D.C.L.
Rev. William Stubbs, M.A.
Right Rev. Bishop Claughton, D.D.

Chancellor:—Bishop Anderson.
Treasurer:—Rev. Prebendary Gibbs.
Precentor:—Rev. C. A. Belli (appointed 63 years ago).
Archdeacons:—The Right Rev. P. C. Claughton (London); Ven. J. A. Hessey (Middlesex).

The Prebendaries number 29, and the College of Minor Canons now consists of 8 members, of whom 5 were appointed under the old system, and 3 under the new, in accordance with 38 and 39 Vic. c. 74.

The only changes in the staff of the Cathedral during 1881 have been among the Prebendaries and Minor Canons. Three Prebendal Stalls have become vacant by the deaths of the Revds. T. G. Hall and W. Burgess, and by the promotion of Prebendary Burrows to a Canonry at Rochester, and these have been filled respectively by the appointment of the Rev. Richard Whittington, of the Rev. H. W. Tucker, Secretary of the Society for the Propagation of the Gospel, and of the Rev. Professor Wace, preacher at Lincoln's Inn. Of the Minor Canons, the Rev. W. C. F. Webber, who was also Sub-Dean of the Cathedral, has died. The Rev. Dr. Sparrow Simpson, who has held a Minor Canonry since 1861, has been nominated Sub-Dean, and the Rev. W. J. Hall has taken Dr. Simpson's office of 'Junior Cardinal.'

The present arrangement of Services in the Cathedral is as follows:—

Sundays.

8 A.M.—Holy Communion, in the North-West Chapel.
10.30 A.M.—Morning Prayer, Litany, Holy Communion (Choral), and Sermon.
3.15 P.M.—Evening Prayer (Choral), and Sermon.
7 P.M.—Evening Prayer (Choral), and Sermon.

Week Days.

8 A.M.—Holy Communion, in North-West Chapel.
8 A.M.—Morning Prayer, in Crypt Chapel.
10 A.M.—Morning Prayer (Choral).
1.15 P.M.—Short Service.
4 P.M.—Evening Prayer (Choral).
8 P.M.—Short Service in Crypt Chapel.

In addition to these numerous Services there is also on nearly all the Festivals of the Church a celebration of Holy Communion at 7.15 A.M. in the Crypt Chapel, and on all the Festivals there is a Sermon after the 4 P.M. Evening Service. On Christmas Day, Good Friday, and Ascension Day the Services are as on Sunday, with the exception of the 7 P.M. Evening Service. The Dean usually preaches on the morning of the Great Festivals; the Prebendaries and Minor Canons on all the Sundays which are not taken by the Dean. The Canons preach on the Sunday afternoons on the following plan:—Canon Stubbs, during January, May, and September; Bishop Claughton, during February, June, and October; Canon Gregory, during March, July, and November; and Canon Liddon, during April, August, and December. [Canon Liddon is also Dean Ireland's Professor of Exegesis, and Canon Stubbs Regius Professor of Modern History, both in the University of Oxford.]

The preachers at the Evening Services are nominated by the Bishop of London, the Dean, and the Canons in rotation, and thus both Bishops and Curates (in the modern sense of the term), have equally an opportunity given them of addressing the thousands who assemble under the Dome every Sunday evening.

Dr. Stainer is the Organist of the Cathedral, and the boys of the Choir are educated at the Choir School under the Rev. A. Barff. The men of the Choir at the Evening Service are volunteers, and the hymns used are from the 'Ancient and Modern' collection, but papers of the words are always freely distributed among the congregation.

WESTMINSTER ABBEY.

Dean.

The Very Rev. G. G. BRADLEY, D.D.

Canons.

The Venerable JOHN JENNINGS, M.A., Sub-Dean.
Rev. G. PROTHERO, M.A.
Rev. R. DUCKWORTH, D.D.
Rev. F. W. FARRAR, D.D.
Rev. ALFRED BARRY, D.D.
Rev. T. W. ROWSELL, M.A.
Archdeacon:—Ven. JOHN JENNINGS, M.A.
Precentor:—Rev. S. FLOOD JONES, M.A.
Organist:—JAMES TURLE, Esq.

The Abbey has lost during the year past its distinguished Dean, Dr. Stanley, who had held office since the year 1863; its Sub-Dean, Lord John Thynne, who had been a member of the Chapter since 1831, and had assisted at the installation of four Deans; also the much-respected Dr. Leighton, who was likewise Warden of All Souls College, Oxford.

The present Dean was, at the time of his appointment, Master of University College, Oxford, and Canon of Worcester Cathedral. Dr. Barry, who was appointed on the death of Lord John Thynne, is Principal of King's College, London, and was, like Dr. Bradley, a Canon of Worcester; Mr. Rowsell, who succeeds Canon Leighton, is Vicar of St. Stephen's, Paddington, where he has a crowded church, and Chaplain in Ordinary to the Queen.

The Services at Westminster Abbey are not so numerous as at St. Paul's. They are as follows:—

Sundays.

8 A.M.—Holy Communion.
10 A.M.—Morning Prayer, Litany, and ante-Communion Service (Choral), with Sermon.
3 P.M.—Evening Prayer (Choral), with Sermon.

Week Days.

7.45 A.M.—Morning Prayer.
10 A.M.—Morning Prayer (Choral).
3 P.M.—Evening Service (Choral).

On the first Sunday in the month there is a celebration of Holy Communion after Morning Prayer as well as at 8 A.M., and from Easter to the end of July it has been usual to hold special Services in the Nave on Sunday evenings at 7 P.M. with a Sermon. The preachers are commonly selected from the Bishops and other leading men in the Church, irrespective of any school of thought.

The Canons of Westminster, being six in number, reside only two months respectively, but they are responsible for the sermons at both the Morning and Afternoon Services on Sunday during their term of residence.

EDUCATIONAL WORK OF THE CHURCH SINCE THE PASSING OF THE EDUCATION ACT (1870).

THE following remarkable facts and figures are taken from a paper issued by the National Society in May 1881; the returns of the Education Department referring only to schools in receipt of annual Government grants show that from the date of the passing of the Education Act to August 1880, the latest date for which returns are issued, the accommodation provided by the Church in efficient schools increased from 1,365,080 to 2,327,379—that is, 962,299 additional school places were provided;

whilst during the same period all the other religious bodies, together with school boards, provided accommodation for 1,399,870 children.

The amount subscribed by the Church of England to assist in building and enlarging schools that received grants from Government for the same objects were :—

For year ending December 31, 1870 . . .	£101,897
,, ,, ,, 1871 . . .	120,417
,, ,, ,, 1872 . . .	367,226
,, ,, ,, 1873 . . .	347,530
,, ,, ,, 1874 . . .	145,863
,, ,, ,, 1875 . . .	82,728
,, ,, ,, 1876 . . .	78,174
,, ,, ,, 1877 . . .	23,686
,, ,, ,, 1878 . . .	20,922
,, ,, ,, 1879 . . .	5,814
,, ,, ,, 1880 . . .	4,335
Total	[1] £1,298,642

The voluntary contributions of the Church towards the maintenance of schools under Government inspection were :—

	Schools receiving annual Grants	Schools visited for inspection only
For year ending August 31, 1870	£329,845	£6.257
,, ,, ,, 1871	343,084	9,328
,, ,, ,, 1872	378,554	11,215
,, ,, ,, 1873	416,464	10,719
,, ,, ,, 1874	470,375	12,138
,, ,, ,, 1875	528,483	—
,, ,, ,, 1876	592,300	—
,, ,, ,, 1877	620,034	—
,, ,, ,, 1878	613,252	—
,, ,, ,, 1879	599,641	—
,, ,, ,, 1880	587,273	—
Total	£5,579,305	£49,657

But £5,479,305 + £49,657 = £5,528,962.

[1] This expenditure of 1,298,642*l.*, assisted by a grant of 301,558*l.* from Government, provided accommodation for 267,032 children.

N.B.—In addition to this sum of 1,298,642*l.*, the Church must have spent at least twice that amount in providing the 695,267 places towards which no help was given by Government.

The total expenditure of the Church in building and enlarging schools since the passing of the Education Act of 1870, must therefore have been nearly 4,000,000*l.*

Thus it appears that during the past eleven years the Church contributed for education in schools connected with the Education Department:—

For maintenance	£5,528,962
For building and enlarging	1,298,642
Total	£6,827,604

The voluntary contributions towards the maintenance of British, Wesleyan, Roman Catholic, and other schools not connected with the Church of England that were under Government inspection were:—

	Schools receiving annual Grants	Schools visited for inspection only
For year ending August 31, 1870	£88,993	£3,324
" " " 1871	94,315	2,267
" " " 1872	114,226	2,107
" " " 1873	19,442	1,967
" " " 1874	30,796	1,350
" " " 1875	144,719	—
" " " 1876	156,018	—
" " " 1877	162,389	—
" " " 1878	157,592	—
" " " 1879	151,649	—
" " " 1880	149,983	—
Total	£1,470,192	£11,015

£1,470,192 + £11,015 = £1,481,207.

So that during the past eleven years all the religious bodies, excluding the Church, contributed:—

For maintenance	£1,481,207
For building and enlargement	9,668
Total	£1,640,875

Thus the Government returns show that the Church contributed for education during the past eleven years 6,827,604*l.*, as against contributions of 1,640,875*l.* from all the other religious bodies combined.

The Tables below show respectively the Income and Expenditure of the various Elementary Schools throughout the Country, with the proportion of Contributions made by the Church, the several Denominations, and the Boards, for the year ending August 31, 1880.

Denominations	Income							
	Endowment	School Board Rates	Voluntary Contributions	School Pence: Paid by Scholars	School Pence: Paid by Guardians	Government Grant (1878-9)	Other Sources	Total
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
11,416 Schools connected with National Society or Church of England	122,727 6 9	—	587,272 16 2	743,992 1 1	18,169 14 0*	1,082,510 11 7	26,532 8 0	2,581,204 17 7
569 Wesleyan Schools	432 19 9	—	16,018 11 8	93,491 4 0	1,323 17 4†	93,002 19 10	3,579 4 7	207,848 17 2
758 Roman Catholic Schools	1,792 2 10	—	54,480 18 9	58,193 9 9	4,879 4 0‡	103,692 2 11	766 2 8	223,804 0 2
1,438 British, Undenominational, and other Schools	15,101 3 8	—	79,484 8 9	160,235 1 1	2,281 4 1§	185,429 18 7	6,154 16 4	448,686 12 6
3,453 School Board Schools	2,946 14 3	726,225 18 4	1,898 4 9	343,696 16 11	5,565 14 9‖	517,559 12 10	18,821 19 8	1,616,715 1 6
Total	143,000 7 3	726,225 18 4	739,154 19 4	1,399,608 12 10	32,219 14 2	1,982,195 5 9	55,854 11 3	5,078,259 8 11

Denominations	Expenditure				Rate of Expenditure per Scholar in Average Attendance, (calculated on complete Annual Returns only)	No. of Voluntary Subscribers			
	Salaries	Books and Apparatus	Miscellaneous	Total		Of 5l. and upwards	Of 1l. and less than 5l.	Of less than 1l.	Total
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.				
Schools connected with National Society or Church of England	2,034,774 16 9	142,865 10 9	414,470 13 11	2,592,111 1 5	1 14 10½	21,399	96,792	105,715	223,906
Wesleyan Schools	168,787 5 9	11,400 4 7	31,244 5 0	211,431 15 4	1 14 7	194	1,596	3,483	5,273
Roman Catholic Schools	157,651 18 4	16,031 12 11	54,122 13 5	227,806 4 8	1 10 6	1,101	2,979	11,097	15,177
British, Undenominational, and other Schools	352,904 9 0	25,960 14 5	72,454 10 7	451,319 14 0	1 16 0½	1,504	9,496	20,630	31,630
School Board Schools	1,232,296 4 5	115,601 16 6	267,888 16 5	1,615,786 17 4	2 1 11½	21	10	38	69
Total									

THE EPISCOPAL CHURCH IN SCOTLAND.

THERE are seven Bishops in Scotland, presiding over the following Dioceses: 1. Moray, Ross, Caithness; 2. St. Andrews, Dunkeld, and Dunblane; 3. Edinburgh; 4. Aberdeen and Orkney; 5. Glasgow and Galloway; 6. Brechin; 7. Argyll and the Isles. There are 228 Churches, 237 Clergy, 93 Parsonages, and 92 Daily Church Schools. The Code of Canons of 1876 in all matters governs the Church. These Canons are from time to time altered by a General Synod specially called for the purpose, consisting of the Bishops, the Deans, and a certain number of Clergy representing each diocese. An Annual Synod is held in each diocese, the members being the instituted and licensed Clergy, the Bishop presiding. The matters discussed are mostly of local nature. The Bishop giving a report of the several events which have occurred during the year; the changes amongst the Clergy from resignations and deaths, the new appointments, number of ordinations, confirmations, &c., the consecration of any new church, and if any matter of public interest is occurring in Church matters, whether in Scotland or in a Church in communion with the Episcopal Church in Scotland, such may be discussed and his views expressed thereon.

An Episcopal Synod is also held annually in the month of November. The business at the last Synod was much of a routine character.

The general business of the Church is under the superintendence of the Representative Church Council, which is constituted by Canon. The Council consists of the Bishops and Presbyters—a lay representative from each congregation, with the several diocesan officials, chancellors, registrars, and auditors. The annual meeting of the Council was held last year in Edinburgh on October 12 and 13. At this meeting the funds which have been collected during the year preceding are allocated amongst the general objects supported by the Council—such as School House Missions and Foreign Missions, the Clergy fund being the principal one, which is distributed on the principle of each clergyman whose congregation has qualified by contributing a certain amount of subscription, receiving what is termed the equal dividend, amounting to about 65*l.*, and is in addition to any stipend they may severally receive from their congregation. The Bishops' incomes are also augmented out of this fund, the portion allocated to them being three shares. This is in addition to the income they receive from other sources. The ultimate aim of the Council is to raise the equal dividend to 100*l.*

On October 11, being the day preceding this annual meeting, a Church Conference was held, which was open to all Churchmen, the proceedings being inaugurated the previous afternoon (Monday), by service in the Cathedral Church of St. Mary, with a sermon by the Lord Bishop of Derry from Luke ix. 28, 30, and 37.

On Tuesday, October 12, the Freemasons' Hall, in which the Conference was held, was more than crowded, the Bishop of Edinburgh in the chair.

The first subject chosen was 'The Christian obligation of honouring God by our substance,' the papers read being by the Earl Nelson, Canon Knox Little, Mr. A. J. N. Speir of Culders, the Rev. C. Jupp (Aberloin), the Bishop of Brechin, Lord Forbes, Mr. James Bruce, the Dean of Edinburgh, and Canon Gregory, of St. Paul's.

The subject for discussion in the afternoon was 'The duty of the Church in regard to Education in Religious Knowledge.'

The first paper was read by Canon Gregory, who was followed by the Rev. Professor Dowden, the Rev. Julius Lloyd, the Rev. M. Dawson (Aberdeen), the Bishop of Argyll, the Bishop of Moray, *Primus*, the Rev. Laurence Luttrell (St. Andrews), the Rev. C. J. Ridgway (Edinburgh).

The 'Walker Trust' funds have now become available in aid of Church purposes. The Fund arises from a bequest of the Misses Walker of Drumsheugh, the first object having been to erect the Cathedral Church of St. Mary. This has now been done, so that the surplus income, after certain payments to the Clergy of the Cathedral (1,000*l.*), provision for Bursaries (300*l.*), annuities bequeathed by the will, the repayment of a loan which was sanctioned by Act of Parliament to complete the Cathedral, may be estimated at 1,400*l.* a year, but which will gradually increase as the loan is repaid and the ground belonging to the Trust feued for building purposes. This sum is allocated to congregations who may have lodged application for erecting new churches, repairing or adding to existing ones, and such like, the city of Edinburgh by the will having always the preference.

THE INCOME OF THE IRISH CHURCH.

It appears that the contributions to the Stipend Fund of the Irish Church for the years since 1875 have been as follows:—

	£
1876	124,424
1877	118,475
1878	115,558
1879	108,272
1880	103,438

The total receipts from all sources have been:—

	£
1876	212,095
1877	197,739
1878	174,403
1879	165,007
1880	147,768

—a decrease of 64,327*l.* in annual subscriptions in five years. With this decrease going on year by year, and with the country in so lawless and turbulent state, the position of the Irish Church is one which certainly deserves all the sympathy of English Churchmen.

WHAT HAS THE CHURCH OF ENGLAND DONE FOR EDUCATION?

After listening to or reading some recent speeches on education, one might almost be led to fancy that little or nothing had been done for the promotion of elementary education in England before the establishment of the School Board system in 1870. No greater misapprehension could exist. The Government Blue Book for 1870 showed that at the time of the passing of the Act there was accommodation in schools provided by the members of the Church of England for 1,411,000 scholars, taught by 9,631 certificated teachers, 9,841 pupil teachers, and 944 assistant teachers, altogether constituting a teaching staff of 20,416 persons.

The expenditure upon these numerous schools in that year amounted to 1,130,259*l.*, of which large sum only 385,839*l.* was contributed by Government.

These figures, however, fail to convey a complete idea of the magnitude of the educational work done by the Church of England at that time, and for many a previous year; for a vast number of useful but unpretending village schools had not come under Government inspection prior to 1870, and therefore neither their scholars nor teachers nor expenses are included in the figures given above. Nor do we possess any exact returns respecting the costs incurred in building schools; but proceeding upon the most moderate estimate we cannot suppose that less than seven and a half millions must have been expended upon school buildings prior to 1871. In the ten years that have since elapsed there has been an enormous and wholly unexpected addition to the amount of accommodation provided in Church Schools. Many persons anticipated that School Boards would inflict 'painless extinction' upon all the schools of the Church. On the contrary, accommodation in these schools for nearly a million scholars, at a cost of more than 5,000,000*l.*, has been added since 1870. It is therefore estimated that the Church has expended upon school buildings alone about 12,500,000*l.*

To this very considerable outlay must be added the sum of 710,000*l.* annually drawn from endowments and voluntary contributions for the maintenance of 15,748 schools in all parts of the kingdom, from Cumberland to Cornwall.

In spite, moreover, of the strenuous exertions made by many School Boards in the large towns to draw away scholars from volun-

tary schools, it is admitted by Earl Spencer, the Lord President of the Council, that five-ninths of all the scholars on the school registers of this country are still found in schools connected with the Church of England.

But the answer to the question 'What has the Church of England done for elementary education?' would be far from complete if no mention were made of the noble efforts made by her members to provide a cheap, an efficient, and above all a religious course of education for those young men and women who wish to become certificated schoolmasters and schoolmistresses. Twelve colleges for young men and eighteen for young women, providing accommodation for 2,279 inmates, have been built within the last forty years, at a cost of nearly 200,000*l.*, voluntarily subscribed by members of the Church of England, which give accommodation for 2,279 inmates. These colleges may be said without much exaggeration to constitute almost an University, which the Church has within forty years called into existence to supply a great national want, and which are now doing a great national work.

PART III.

THE PASTORAL LETTER OF THE ARCHBISHOP OF CANTERBURY ON THE NATIONAL CHURCH AND THE WORK OF THE CHURCH DEFENCE INSTITUTION.

Lambeth Palace, S.E., May 11, 1881.

My Reverend Brethren, and My Brethren of the Laity,

Attention has been recently called to certain '*Practical Suggestions relative to the Disestablishment and Disendowment of the Church of England*,' circulated by the Liberation Society, a body which has risen to considerable political importance, and which has committed itself to an almost fanatical hatred of all Established Churches.

I find in the programme issued by this body, on page 11, the following, amongst other, proposals as to the Church of England; that, as soon as may be, Cathedrals, Abbeys, and other monumental buildings should be placed under national control, and be maintained for such uses as Parliament may from time to time determine; that all old Churches, meaning thereby Churches built before the year 1818, should be vested in a parochial board to be elected by the rate-payers, which board should have power to deal with them for the general benefit of the parishioners, power of sale being given.

Taking these proposals as specimens of the legislation which the advocates of Disestablishment desire, I think we have some reason to be thankful for the plainness of their utterances. It is quite possible that many persons, not fully acquainted with the real designs of this body, may have incautiously acted or spoken in such a manner as to give the impression that they were to some degree in sympathy with its miscalled liberal designs; but the overwhelming majority of the people of this country looks, I am persuaded, with no favour on the project which the body I allude to is formed to promote, and its intentions have only to be clearly stated that they may be repudiated by both the great political parties in the kingdom. Meanwhile the fanatical spirit which has dictated the programme of the Liberation Society must not be despised because its recognised supporters may be comparatively few.

In page 15 of the 'Practical Suggestions,' to which I have referred, we read: 'It has been already stated that these suggestions are not to be regarded as an exhaustive statement of the various points which would require to be dealt with in connection with the Disestablishment of the English Church. It is necessary to add that there are also subjects, which, though popularly associated with such a change, have no necessary connection with it. The most important of these is the Succession to the Crown, under what is known as the Act of Settlement. The exclusion of members of the Roman Catholic Church from the throne of Great Britain is a political, quite as much as an ecclesiastical question, and must be dealt with on its own merits. It was left untouched when the Irish Establishment was abolished, and may, in like manner, be left untouched when those of England and Scotland are disestablished also.'

Now, it may be perfectly true that the English people are as little prepared, at the present moment, for giving effect to the destructive theories of this Society in reference to strictly ecclesiastical arrangements as they are to embark on that other important subject which is foreshadowed by the above statement, viz., the re-opening of the question of the Succession to the Crown under what is known as the Act of Settlement. It is now, however, obvious that the earnestness with which these views are propagated can no longer be safely ignored by any well-wisher of his country. Large sums of money have been subscribed to further the dissemination of these and such-like principles throughout the land. Not only in great towns, but in small country towns and villages, Lecturers of the Liberation Society gather together meetings, often of very illiterate persons, to whom they recommend such schemes as I have mentioned by exaggerated statements as to the condition and working of the Established Church.

It constantly happens that this work is systematically carried on in towns or parishes without even coming to the knowledge of those who would be competent to answer the unscrupulous statements which are sown broadcast among the less educated of our people. The newspapers advocating the views of the Liberation Society, many thousand copies of which are circulated weekly throughout the whole kingdom, are not usually read by persons able or willing to refute by a plain statement of facts the allegations they contain.

Churchmen have thought, and wisely, that the best defence of their Church was to be found in the quiet, conscientious discharge of duty; and every Clergyman and layman attached to the Church of England will do well to remember that if he fails in his religious duties he thereby strengthens the hands of those who seek to destroy his Church. Still, it will not, in my judgment, be wise longer to overlook the attempts which are certainly now being systematically made, with vigour and perseverance, in so many neighbourhoods, to pervert the judgment and alienate the loyal regard of our people.

The Church Defence Institution is ready to give whatever assist-

ance is desired in order to meet these attacks. While scrupulously avoiding all agitation in the many places in which we are thankful to believe there is peace, its object is to supply in a cheap, popular, and convenient form, sound and accurate information as to the history and condition of the National Church, and, when required, to furnish competent Lecturers, who may follow the agents of the Liberation Society in their inroads, and expose the fallacies they would palm off on the ignorant. For such purposes as these, however, the Institution requires greatly increased support. Its annual income is at present quite insufficient for the performance of the work it is called upon to do. A meeting, largely and influentially attended, has lately been held at Lambeth Palace, at which the necessity for such exertions has been clearly demonstrated; and I think myself justified in appealing to all Englishmen, to whatever political or theological party they belong, provided they love the Church of England, and desire that its ministrations should continue to be a barrier against ignorance, infidelity, superstition, and vicious living, to assist in saving the minds of our people from being led astray, to the great injury of themselves and the generations that are to succeed them.

I remain,

Your faithful Brother and Servant,

A. C. CANTUAR.

DIVERGENT RITUAL PRACTICE.

THE following is the text of the letter forwarded to the Primate and signed by the Deans of St. Paul's, Durham, Manchester, Worcester, and York; Archdeacons Balston, Pott, Ffoulkes and De Winton, Canons Gregory, Liddon, Stubbs, Rawlinson, &c. &c. (4,264 signatures in all):—

'TO HIS GRACE THE ARCHBISHOP OF CANTERBURY.

'Your Grace has been pleased to invite those of the Clergy who feel dissatisfied or alarmed at the present circumstances of the Church to state what they desire in the way of remedy. Encouraged by this invitation, we venture to submit to your Grace the following suggestions:—

'First of all, and especially, we would respectfully express our desire for a distinctly-avowed policy of toleration and forbearance, on the part of our ecclesiastical superiors, in dealing with questions of Ritual. Such a policy appears to us to be demanded alike by justice and by the best interests of religion. For justice would seem to require that, unless a rigid observance of the Rubrical Law of the Church, or of recent interpretations of it, be equally exacted from all the parties within her pale, it should no longer be exacted from one party alone, and under circumstances which often increase the difficulty of complying with the demand. And, having regard to the uncertainties which have been widely thought to surround

some recent interpretations of Ecclesiastical Law, as well as to the equitable claims of congregations placed in the most dissimilar religious circumstances, we cannot but think that the recognised toleration of even wide diversities of Ceremonial is alone consistent with the interests of true religion and with the wellbeing of the English Church at the present time.

'The immediate need of our Church is, in our opinion, a tolerant recognition of divergent Ritual practice; but we feel bound to submit to your Grace that our present troubles are likely to recur, unless the Courts by which Ecclesiastical Causes are decided, in the first instance and on appeal, can be so constructed as to secure the conscientious obedience of Clergymen who believe the constitution of the Church of Christ to be of Divine appointment, and who protest against the State's encroachment upon rights assured to the Church of England by solemn Acts of Parliament. We do not presume to enter into details upon a subject confessedly surrounded with great difficulties, but content ourselves with expressing an earnest hope that it may receive the attention of your Grace and of the Bishops of the Church of England.

'London, January 10.'

The following is the reply of the Archbishop of Canterbury:—

'Addington-park, Croydon, January 12, 1881.

'My dear Dean of St. Paul's,—I beg leave to acknowledge the important document which I yesterday received from you, signed by yourself and by many others whose opinion on any subject concerning the interests of the Church of England, has necessarily great weight.

'I do not know whether you have read my lately-published letter to Canon Wilkinson. I would refer you to what I have there said as an assurance that the paper you have sent me will receive the attentive consideration of the Bishops.

'Believe me, my dear Dean, yours very truly,

'A. C. CANTUAR.

'The Very Rev. the Dean of St. Paul's.'

The letter to which the Archbishop refers the memorialists as an expression of his views on the subject runs as follows:—

'Addington-park, Croydon, December 31, 1880.

'My dear Canon Wilkinson,—Let me thank you for your letter of the 29th, yesterday received. You may feel confident that I, in common with all the Bishops, am as anxious as you can be that full consideration should be given to existing difficulties in the Church, and to the best mode of removing them.

'It is a peculiarity of the present troubles that the clergymen who have fallen under the penalties of the law in a way we all much regret have come under the authority of the Provincial Courts of Canterbury and York as the result of their having positively refused to conform to the admonition of their Bishops; and indeed, so far as I know, no case of prosecution for ritual has (at least for many years past) been allowed to proceed in the case of any clergyman who was willing to comply with such admonition. It certainly may fairly be taken to show that there must be some

exceptional difficulty in present arrangements when clergymen of otherwise unimpeachable character think it their duty to run the risk of having their usefulness in their parishes rudely interrupted by the authority of the law rather than yield to those set over them in the Lord that degree of willing obedience which seems to most men to be enjoined alike by the traditions of their Church and by the written words of the Prayer Book (in the Preface 'concerning the service of the Church') as well as by their promise of canonical obedience.

'I am quite sure I may undertake for my brethren of the Episcopate that we are ready very carefully to consider at the present juncture the grounds which appear to have led to so strange a result.

'You enclose to me a copy of a petition to Convocation, dated 1876, which particularly prays attention to the question of ecclesiastical judicature; and you mention the names of important persons by whom the petition was signed. I distinctly remember having had a conversation with the late Lord Chelmsford on his reasons for appending his name to it.

'I have not at hand at this moment the means of ascertaining when this petition was presented. Your letter implies that the subject was brought before me, and, I presume, before Convocation, in 1877. You seem to think that no steps followed, but I find that on April 27, 1877, a large and very influential committee was appointed by the Lower House 'to consider the constitutional relations between the authorities ecclesiastical and civil in this realm, and the best method whereby common action may be taken by them in matters affecting the Church.' Naturally, in consequence of the very grave nature of the subject thus delegated to them, and the great amount of research required before they could adequately fulfil their duties, this committee did not report till towards the close of the Session of 1879. I have already on a late occasion publicly alluded to this exhaustive and most carefully drawn report, and as soon as the forms of Convocation allow it I propose to call the attention of my brethren of the Upper House to the information it contains, and its suggestions for the improvement of our present laws.

'I can have no hesitation in assuring you that, while of course, I cannot approve of much that has been said and written (often, I presume, under excitement) in the present controversy, and while I have been unable as yet to obtain any authoritative expression of united opinion as to what is wanted, still, I cannot but respect the evident earnestness of many who are disturbed as to the alleged grievances which attach to our present condition

'So far as I have any influence, the first work to which the Bishops will be called in Convocation shall be a calm and thorough investigation of these grievances.

'Believe me to be, my dear Canon Wilkinson,

'Yours ever, A. C. CANTUAR.

'Rev. Canon Wilkinson.'

The following memorial, signed by the Right Rev. Bishops Perry and Ryan; the Deans of Exeter, Carlisle, Ripon, Chester, Gloucester, Peterborough, and Canterbury, and 3,900 other clergymen, was also forwarded.

'To His Grace the Lord Archbishop of Canterbury.

'London, Jan. 31.

'May it please your Grace,—We, the undersigned, have read the memorial addressed to your Grace on January 10 by certain dignitaries and other clergymen, in which they express their 'desire for a distinctly avowed policy of toleration and forbearance on the part of our ecclesiastical superiors in dealing with questions of ritual.'

'We have no desire to narrow the comprehensiveness of the National Church, or to abridge that reasonable liberty which has always been conceded to Churchmen in matters non-essential. We are, however, firmly convinced that neither in public prayer nor in administration of the Sacraments ought there to be granted any toleration of the use of vestments and symbols avowedly reintroduced as exponents of doctrines which we believe to be unscriptural, and which have been declared to be not in accordance with the plain intention of the articles and formularies of the Church of England.

'We therefore respectfully, but firmly, entreat your Grace to give no countenance to any attempt to procure toleration for ritual practices, which for more than three hundred years, and until a very recent date, were almost unknown in the Church of England, and which, when submitted to the highest Courts have been declared to be contrary to the laws of the Church and realm.

'We fully recognise the authority of the Bishops to exact 'a rigid observance of the rubrical law of the Church from all parties within her pale;' but we cannot see how justice requires that such variations as have no symbolic meaning, and have never been condemned by authority, should be placed in the same category with the reintroduction of long discarded ceremonial which symbolises doctrines repudiated by our Church at the time of the Reformation, and which is therefore identified with the superstitious doctrines and practices of the Church of Rome.

'As regards the constitution of the Ecclesiastical Courts and the Judicial Committee of the Privy Council, we beg to assure your Grace, without expressing dissatisfaction with the existing arrangements, that any alterations really calculated to improve them will always receive our ready acquiescence.

'We cannot refrain from recording our deep conviction that the present circumstances of the Church constitute a perilous crisis in her history, and we shall not cease to pray that your Grace and the Bishops of the Church of England may be guided by the Holy Spirit to such conclusions as shall be for the glory of God and the maintenance of true religion.

'We are your Grace's very obedient servants.

His Grace has sent the following reply:—

'Lambeth Palace, Feb. 2, 1881.

'My dear Bishop Perry,—I beg leave to acknowledge the important document which I have to-day received from you, signed by yourself and by many others whose opinions on any subject concerning the interests of the Church of England must necessarily have great weight.

'I would refer you to speeches and letters of mine which have lately been made public as an evidence that the subject on which you have addressed

me is at present receiving my careful attention; and I need not assure you that your memorial will be fully considered by the Bishops.

'Believe me to remain, my dear Bishop Perry, yours very truly,

'A. C. CANTUAR.

'To the Right Rev. Bishop Perry.'

THE REVISED VERSION OF THE NEW TESTAMENT AND THE RIGHT TO READ IT IN CHURCH.

LORD CARNARVON having given notice in the House of Lords that he would put a question to the Chancellor as to the legality of a clergyman reading from the Revised Version in church, the Bishop of Lincoln wrote a letter to Lord Selborne on the same, to which the following reply was given:—

'30, Portland Place, W., May 27, 1881.

'My dear Lord,—Lord Carnarvon, finding that the facts were not exactly as he had understood them to be, decided not to put the question to me of which he had given notice.

'I agree, generally, with what you say. If any clergyman reads in his church the lessons appointed for the Sunday and other services from the 'Revised' Version before it has been recommended or authorised by some sufficient public authority, he will, I think, incur a serious risk of being held to be an offender against law.

'It is, I dare say, true that no documentary proof of the authority of the version commonly reputed to be authorised is now forthcoming. But this proves very little. If (for example) it was 'appointed to be read in churches' (as is expressly stated on the title-page of 1611), at the time of its first publication, nothing is more probable than that this may have been done by Order in Council. If so, the authentic record of that order would now be lost, because all the council-books and registers from the year 1600 to 1613 inclusive were destroyed by a fire at Whitehall on January 12, 1618 (O.S.).

'Nothing, in my opinion, is less likely than that the king's printer should have taken upon himself (whether with a view to his own profit or otherwise) to issue the book (being what it was, a translation unquestionably made by the king's commandment, to correct defects in earlier versions of which the use had been authorised by Royal injunctions, &c., in preceding reigns) with a title-page asserting that it was 'appointed to be read in churches,' if the fact were not really so. That this should have been acquiesced in by all the ecclesiastical and civil authorities of the Church and realm, instead of being visited with the punishment which (in those days of the Star Chamber and the High Commission Court) was so readily inflicted upon despisers of authority, is to my mind absolutely incredible upon any hypothesis except that of the use of the book being really commanded.

'At the Savoy Conference, the eighth 'general exception' of the Puritan divines related to the use in certain parts of the Liturgy of the 'Great

Bible' version. They desired that, instead thereof, the new translation 'allowed by authority' might 'alone be used.' The Bishops answered, 'We are willing that all the Epistles and Gospels, &c. be used according to the last translation:' and this promise they performed, stating, in the preface to the book established by the Act of Uniformity, that 'for a more perfect rendering' the Epistles and Gospels, and other portions of Holy Scripture, inserted 'in sundry other places' of the Liturgy, were 'now ordered to be read according to the last translation;' while, as to the Psalter, they 'noted' that it followed 'the translation of the Great English Bible set forth and used in the time of King Henry VIII. and Edward VI.'

'The calendar of 'Lessons' in this book of 1661–2 must, I suppose, be admitted to refer to some English Bible. The question is, what English Bible? Uniformity in the order of public worship was the purpose of the whole book; therefore, it cannot have been meant to leave every clergyman to translate for himself, or to select for himself among any existing translations at his discretion. The same Lessons were to be read in all churches. It is not, on the other hand, conceivable that any version earlier than that of 1611, and confessedly less accurate, else wherefore adopt the 'last translation' for the Epistles and Gospels?), can have been intended. The question has practically been answered by the subsequent reception, understanding, and use of above 200 years. During all that time the version of 1611 has been universally treated as being what it purported to be when first issued in 1611 and ever since—i.e., 'appointed to be read in churches.' It is one of the best established and soundest maxims in law that for a usage of this kind a legal origin is to be presumed when the facts will admit of it. It is no argument to the contrary that some divines, accustomed to the use of earlier versions, may have continued to use them in their sermons or other writings after 1611. The appointment that this version only should be 'read in churches' would not take away that liberty.

'There may, of course, be other arguments, which I do not know or have not considered. My object in saying so much has been only to point out the fallacy of the assumption (if there are any who make it) that the English Bible of 1611 is to be regarded as without authority unless some royal injunction, proclamation, or order appointing it to be read in churches can be produced.

'Believe me ever, my dear Lord, yours faithfully,

'SELBORNE.

'The Right Rev. the Lord Bishop of Lincoln.'

TEXT OF MEASURES AFFECTING THE CHURCH.

FOR purposes of reference we give here the text of one Act passed and of seven Bills introduced during the last Session of Parliament.

INCUMBENTS OF BENEFICES LOANS EXTENSION ACT.

(AUGUST 11, 1881; 44 & 45 VICT. CHAPTER 25.)

An Act to extend for a period not exceeding Three Years the term fixed for the Repayment of Loans granted by the Governors of the Bounty of Queen Anne for the Augmentation of the Maintenance of the Poor Clergy to Incumbents of Benefices.

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

1. The Governors of the Bounty of Queen Anne for the Augmentation of the Maintenance of the Poor Clergy (hereinafter called the 'Governors') may by resolution passed by them at a board meeting, from time to time extend for a period not exceeding three years the term fixed for the repayment of any money lent by them to or for the incumbent of any benefice under the powers of one or more of the Acts enumerated in the schedule hereto, such extension of term to be accompanied, at the discretion of the Governors, by the suspension for one, two, or three years of the payment of the annual instalment of principal due or to become due from the incumbent; such suspended annual instalments to be subsequently payable by the incumbent for the time being in respect of the year or years which by the aforesaid extension shall have been added to the term created by the mortgage affected thereby, and begin to accrue due as soon as the residue of the principal money shall have become repayable.

2. The discretionary powers given by this Act shall not be exercisable beyond three years from the passing hereof, and the application of the provisions of this Act shall not in any way invalidate the instruments of security under which loans have been or may be granted by the Governors; the said provisions shall extend and apply to such instruments as if originally fully and expressly inserted therein: provided always that the foregoing provisions shall not authorise the Governors to relinquish any portion of the current interest due or to become due on such securities.

3. This Act may be cited as the Incumbents of Benefices Loans Extension Act, 1881.

SCHEDULE.

17 Geo. III. c. 53; 21 Geo. III. c. 66; 7 Geo. IV. c. 66; 1 & 2 Vict. c. 23; 1 & 2 Vict. c. 106; 28 & 29 Vict. c. 69; 34 & 35 Vict. c. 43; 35 & 36 Vict. c. 96.

THE CHURCH BOARDS BILL.

Introduced by Mr. Albert Grey, Mr. E. Stafford Howard, Mr. Stuart Wortley, Mr. Marriott, and Mr. Pulley, and considered on April 27, when the debate was adjourned and not subsequently resumed.

A Bill to provide for the establishment of Church Boards in parishes in England and Wales.

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows; (that is to say),

1. This Act may be cited as 'The Church Boards Act, 1881.'

2. In this Act the word 'parish' shall denote any ecclesiastical district with legally constituted limits, over which the incumbent of the church thereof has exclusive cure of souls. The word 'incumbent' shall mean rector, vicar, perpetual curate, or any curate in charge where the rector or vicar shall be non-resident

3. No proceedings shall be taken under the Public Worship Regulation Act, 1874, in respect of anything done or omitted to be done in any parish in which a Church Board as hereinafter defined is for the time being established.

4. If any *three* such parishioners of any parish as would be entitled to vote at the election of churchwardens in an ancient parish shall at any time signify by notice in writing to the churchwardens their desire that the provisions of this Act shall come into operation with respect to such parish, the churchwardens shall, within *three* days after the receipt of such notice, cause the same to be fixed to the doors of the church of the parish, and, at the same time, without any consent being necessary, summon, by affixing a notice to the doors of such church, a meeting of the parishioners of the parish to be held not sooner than *fifteen* and not later than *twenty-one* days after the date of such notice being affixed, to consider the expediency of adopting the provisions of this Act.

Such meeting shall be held in the vestry of the church, or in such other convenient place as may be specified in the said notice.

5. If a majority of the parishioners present and voting at such meeting shall resolve that it is expedient that the provisions of this Act shall be adopted with respect to such parish, the churchwardens shall forthwith give notice in the manner aforesaid that at the next meeting of the parishioners for the purpose of electing parish officers the number of persons prescribed by this Act for such parish shall be elected to constitute with the incumbent and churchwardens the Church Board of the parish. Each person present at such next meeting and entitled to vote shall be entitled to vote openly for any number of persons not exceeding three-fourths of the number of vacancies, and the persons who have the greatest number of votes shall be elected.

6. The persons entitled to vote upon the expediency of adopting the provisions of this Act, and for the election of members of the Church Board, shall be the same persons as would be entitled to vote for churchwardens in such parish if the same were an ancient parish.

7. The Board shall consist of ex-officio and elective members as follows;

(1) The incumbent and churchwardens shall be ex-officio members:
(2) The number of elective members in parishes having a population of two thousand persons and under shall be four; in parishes having a population exceeding two thousand and below five thousand shall be eight; and in parishes having a population of five thousand persons and upwards the number shall be twelve:
(3) In the event of any member elected refusing to act or becoming an ex-officio member, those who are elected shall together with the churchwardens forthwith proceed to elect a fit and proper person to fill every such vacancy, any difference of opinion to be decided by a majority of votes.
(4) Any casual vacancy in the number of elective members during the term of office, shall be forthwith filled up by the election of a fit and proper person by the remaining elective members of the board.

8. Every board shall, within one month after it shall have been elected, hold a meeting in the vestry of the church or other such place as may be decided upon by the board, and seven days' notice in writing of such meeting shall be given by the churchwardens to each member of the board. The board shall determine the place and times, not less than twice in each year, of their subsequent meetings; and it shall be summoned at other times, by a week's notice in writing to each member, by the churchwardens, upon the written requisition of any two of its members.

9. At all meetings of the board the incumbent of the parish shall be ex-officio chairman, and if he shall not be present, or shall decline to be such chairman, then some one of the members chosen by the meeting shall be chairman. The quorum to be fixed by the board shall consist of not less than *five* in parishes in which *four* members are to be elected, and in other parishes of not less than *six*; and every question shall be decided by a majority of votes of the members present and voting on that question, and, in case of an equality of votes, the chairman for the time being shall have a second or casting vote.

10. The board shall have the power from time to time of making any change not contrary to law in the manner of conducting the services and ministrations of the church, or in the vestments worn by any person officiating or assisting in such services, or in the arrangements for the seating of the parishioners, or in the lights, ornaments, decorations, furniture, or fittings of the church. The board shall also superintend the distribution of all moneys collected within the church, and undertake the management of any matter of an ecclesiastical nature affecting the general interests of the parish which has theretofore been managed by the incumbent, or by the incumbent and the churchwardens. The board shall be a body corporate, and shall have power to acquire and hold property of any kind in trust to retain or apply the same for any religious or charitable object connected with the parish.

11. In any parish in which a Church Board is for the time being established no change shall be made, without the sanction of such board, in the manner of conducting the services and ministrations of the church, or in the vestments worn by any person officiating or assisting in such services, or in the arrangements for the seating of the parishioners, or in the lights, ornaments, decorations, furniture, or fittings of the church, unless the existing practice which shall be so changed is unlawful.

12. Subject to the power of appeal hereinafter contained, the incumbent

and churchwardens shall respectively conform to all lawful orders made by the Church Board under this Act.

13. The churchwardens shall, within *three* days after any change has been authorised by the board, affix on the doors of the church a notice specifying the particulars of such change, and shall keep the same affixed thereon for the space of *twenty-one* days, and after such twenty-one days shall have expired such change shall, unless there shall have been any such appeal therefrom as hereinafter mentioned, be carried into effect.

14. If the incumbent disapproves of any such change he may within such *twenty-one* days appeal to the bishop of the diocese. After the expiration of *sixty* days from the date of notice the change shall be carried into effect, unless in the meantime the bishop shall have decided in favour of the appeal, in which case the change shall not take place. The bishop shall enforce compliance with the provisions of this Act on the part of the incumbent by monition, subject to no appeal therefrom.

15. If the incumbent shall wilfully fail to obey such monition during the space of three weeks after the date thereof, the bishop who issued the monition shall, by notice under his hand to be forthwith posted on the doors of the parish church, suspend the said incumbent from the exercise of his office as incumbent and of the duties appertaining thereto in such parish, and sequester the revenues of his benefice until the incumbent shall signify to the bishop in writing that he is willing to obey such monition; and if the said incumbent wilfully exercises his said office or any of the duties appertaining thereto notwithstanding such notice, or wilfully fails during the space of twelve months after the date of such notice to signify to the bishop in writing that he is willing to obey such monition, such bishop shall, upon being satisfied thereof, declare by a further notice, signed and posted as aforesaid, that such incumbent is and such incumbent shall thereupon be deprived of his said benefice for all purposes as if he were dead, from and after the date of the posting of such notice.

16. Whenever the revenues of a benefice have been sequestered under this Act, the same shall be payable to the bishop and shall be applied by him to providing for the necessary expenses of serving the cure while the incumbent is suspended.

17. The bishop may, if he think fit, hear any matter in dispute arising under this Act between the incumbent and other members of the board, *in camerâ*, and in such case his decision thereupon shall be given in writing to both parties, and shall be final.

18. The elective members of the board shall be elected annually, at the time customary for the election of parish officers. Retiring members shall be re-eligible.

THE CHURCH PATRONAGE BILL.

(Brought in by the Hon. E. STANHOPE, MR. ALBERT GREY, MR. STANLEY LEIGHTON, and MR. STUART WORTLEY, and withdrawn in favour of Church Patronage (No. 2) Bill, May 24).

A Bill to Amend the Laws Relating to Patronage, Simony, and Exchange of Benefices in the Church of England.

Whereas it is expedient to amend the laws relating to patronage, simony, and exchange of benefices in the Church of England:

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by and with the authority of the same, as follows:

1. This Act may be cited as the Church Patronage Act, 1881.

2. This Act shall, except where expressly hereinafter provided, commence and come into operation on the *first day of January one thousand eight hundred and eighty-two.*

3. This Act shall extend to that part of the United Kingdom called England, to the Channel Islands, and the Isle of Man.

4. In this Act the following terms shall, if not inconsistent with the context, be thus interpreted:

'Benefice' comprehends all rectories with cure of souls, vicarages, new vicarages, perpetual curacies, donatives, public chapels, whether endowed or otherwise, parochial chapelries, and chapelries or districts belonging or reputed to belong, or annexed or reputed to be annexed, to any church or chapel, and shall extend to and include all benefices the patronage of which is vested in or exercised by Her Majesty as well in right of the Crown as in right of the Duchy of Lancaster or otherwise howsoever:

'Bishop' means, with reference to any benefice, the archbishop or bishop for the time being whose duty it would be on a vacancy in such benefices to institute or collate thereto; and during the vacancy of any episcopal see the said term means the archbishop of the province within which such see is comprehended, or if the archbishopric be vacant, such archbishop or bishop as Her Majesty may under Her Sign Manual appoint; and with reference to a diocesan patronage board or a commission under this Act, the said term means the archbishop or bishop of the diocese in which such board or commission is constituted or appointed:

'Church' means any church, chapel, or other place of public worship in which the minister thereof is by law or by the terms of license from the bishop required to conduct divine service according to the rites of the Church of England:

'Collation' includes license of the bishop where license is given in lieu of collation:

'Institution' includes institution by the bishop of a presentee, and includes license by the bishop where license is given in lieu of institution:

'Parish' means any parish, ecclesiastical district, chapelry, or place over which any incumbent has the exclusive cure of souls:

'Incumbent' means any person holding a benefice:

'Patron' means, with reference to any benefice, the person or corporation who is entitled to present thereto, and if the right to present to such benefice shall be vested in different persons or corporations, whether jointly or by way of alternate presentations, the term patron comprehends both or all such different persons or corporations in which such right of joint or alternate presentation shall for the time being be vested, and if the right to nominate a presentee is in one person and the right to present such presentee in another person, the term patron comprehends both such persons:

'Presentee' means and includes any person presented, or offering himself for institution, or about to be collated to a benefice:

'Registry' means, with reference to any benefice, the registry of the diocese within which such benefice is situate.

5. From and after the commencement of this Act the bishop may (if he think fit) refuse, without assigning further reasons, to institute a presentee on the ground that he is at the date of such presentation under twenty-five or over seventy years of age.

6. From and after the commencement of this Act the bishop may refuse to institute a presentee if he does not transmit to the bishop a testimonial, in the form contained in Schedule A. to this Act, under the hands of three beneficed clergymen, of his former good life and behaviour. If any of the said three clergymen shall not be beneficed in the diocese in which the benefice to which the presentee seeks to be instituted is situate, it shall be testified by the bishop or bishops of the diocese or dioceses in which he or they are beneficed that he or they is or are worthy of credit in respect of the matter set forth in the said testimonial.

The bishop may refuse to accept such testimonial on the ground that any one or more of the subscribers to such testimonial who is beneficed in the diocese of the said bishop is not worthy of credit in respect of the matter set forth in the said testimonial.

7. After any person shall have been presented, or shall have offered himself for institution, or shall be about to be collated to any benefice, it shall be lawful for the bishop, if he shall think fit, either of his own mere motion or, in the case of a benefice being a parish, at the instance of any two parishioners of the said parish of full age who shall be willing to prosecute the further proceedings, and who shall give to the bishop such security for the costs thereof as he shall in each case prescribe, to issue a commission under his hand and seal to five persons, of whom two shall be laymen resident in the diocese, for the purpose of making inquiry and reporting as to one or both of the following matters; that is to say,

(1) Whether the presentee is unable from bodily infirmity or mental incapacity to perform adequately the duties of the benefice to which he has been presented, or has offered himself for institution, or is about to be collated:

(2) Whether the presentee has committed an offence for which any incumbent committing the same would be liable to be deprived of his benefice, and has not since the commission of such offence sufficiently purged the same by good conduct.

The members of the commission shall be nominated as follows: four by the bishop, of whom one shall be his vicar-general, or an archdeacon or rural dean within the diocese, and the remaining member by the patron, or, if he neglects or refuses to do so, by the bishop.

8. Notice of the intention of the bishop to issue such commission under the hand of the bishop containing an intimation of the nature of the matter to be inquired into, and of the offence (if any) alleged to have been committed, together with the names and addresses of the parishioners on whose application the commission is about to issue, shall be sent by the bishop to the presentee fourteen days at least before such commission shall issue.

If the presentee shall at any time before the issue of the commission declare to the bishop his desire not to be instituted or collated, the bishop shall not issue the commission.

9. It shall be lawful for the said commissioners, or any three of them, to examine upon oath, or upon solemn affirmation in cases where an affirmation or declaration is allowed by law instead of an oath, which oath, or affirmation, or declaration respectively shall be administered by them to all witnesses who shall be tendered to them for examination, and to all witnesses whom they may deem it necessary to summon for the purpose of fully prosecuting the inquiry into the matters aforesaid; and notice of the time when and place where the first meeting of the commissioners shall be holden shall be given in writing under the hand of one of the said commissioners to the presentee seven days at least before the meeting; and it shall be lawful for the commissioners present at such meeting to continue such meeting from time to time by adjournment; and it shall be lawful for the presentee or his agent to attend the proceedings of the commission and to examine any of the witnesses, and all such proceedings shall be public, unless, on the application of the presentee, the commissioners present shall direct that the same or any part thereof shall be private.

In all proceedings before the commission under this Act the commissioners, or any three of them, may require and enforce the attendance of witnesses and the production of evidences, books, or writings in the like manner as a Judge of the High Court of Justice.

The commissioners, or any three of them, may make such order as to costs on the parishioners on whose instance the commission was issued, or the said presentee, as to them may seem meet, and such costs shall be recoverable as a debt in an action in the High Court of Justice by the party to whom the said costs are made payable against the party by whom the same are ordered to be paid. The said costs shall be taxed before the registrar, whose certificate under his hand shall for all purposes be final and conclusive evidence of the amount of the same.

10. The said commissioners, or any three of them, shall transmit to the bishop under their hands and seals a report of their opinion, which report may be in the form contained in Schedule B. to this Act, as to the matters submitted to them as aforesaid, and such report shall be filed in the registry of the diocese.

11. If the said commissioners, or any three of them, shall have reported that in the judgment of three at least of their number the presentee either—

(1) Is unable from bodily infirmity or mental incapacity to perform adequately the duties of the benefice to which he has been presented, or has offered himself for institution or is about to be collated; or

(2) Has committed an offence for which any incumbent committing the same would be liable to be deprived of his benefice, and has not since the commission of such offence sufficiently purged the same by good conduct;

the bishop shall not institute or collate the presentee.

12. Nothing in this Act contained shall be construed to take away or limit any right at present existing on the part of a bishop to refuse to institute a presentee.

13. Unless the bishop shall have previously refused to institute a presentee, he shall, within one week after the completion of the presentation, and a month at least before institution or collation, issue and deliver, or send by post, mandates in the form contained in Schedule C. to the officiating minister of every church within the parish of which the presentee would, if instituted, become the incumbent. The officiating minister or ministers shall thereupon comply with the directions contained in the mandate, and the bishop shall not accept the presentee or proceed to collate until the said mandate or mandates shall have been duly returned to him.

14. Any statement or communication, either verbal or in writing, made to a bishop in reference to the conduct or character of a presentee, whether made in answer to an inquiry of the bishop or not, shall be deemed to be in the nature of a communication privileged in law.

15. In reckoning the date at which the right of the bishop or the metropolitan to collate, or of the Crown to present, by lapse no account shall be taken of either of the following periods:

(1) The period between the date of presentation of a presentee to the bishop and the acceptance or refusal by the bishop of such presentee:

(2) The period between the refusal by the bishop of a presentee and the final determination of any proceedings taken on such refusal.

16. From and after the commencement of this Act all donative benefices shall become presentative benefices, and shall be subject in all respects to the laws which may be in force in relation to presentative benefices, and to the patrons and incumbents thereof; provided that it shall not be necessary for any person who has been admitted to a donative benefice before the commencement of this Act to be instituted and inducted thereto, but he shall have and enjoy all such rights and privileges and be subject to all such visitation and jurisdiction as if he had been instituted and inducted to such benefice after the commencement of this Act.

17. From and after the commencement of this Act it shall, any law or statute to the contrary notwithstanding, be lawful for the incumbent of any benefice, if the previous approval of the bishop shall have been obtained, to give or accept any consideration, pecuniary or otherwise, for the resignation or exchange of his benefice, and for any person to give to an incumbent any such consideration for or in respect of such resignation or exchange, provided that the approval of the said bishop shall be signified in writing under his hand, and shall express all the terms and considerations on which it is proposed that the said resignation or exchange shall be effected.

18. From and after the commencement of this Act every patron shall transmit to the bishop a declaration in writing under his hand in the form contained in Schedule D. to this Act, and when the bishop is himself

patron he shall himself make and subscribe a similar declaration, and in all cases such declaration shall be lodged in the registry of the diocese, and the bishop shall not institute or collate the presentee until he shall have received or made the declaration.

19. From and after the commencement of this Act every presentee, other than a patron offering himself for institution, and every person about to be collated to a benefice, shall at a time appointed by the bishop, make and subscribe in the presence of the bishop or the commissary of the bishop the declaration contained in Schedule E. to this Act

Every patron offering himself for institution shall, at a time appointed by the bishop, make and subscribe before the commissary of such bishop the declaration contained in Schedule F. to this Act.

20. No presentation shall be held to have been completed until the declarations required by the two preceding sections of this Act shall have been transmitted or made.

21. No person having made and subscribed a declaration under this section shall be required to make the declaration against simony prescribed by the Clerical Subscription Act, 1865, or to take any oath against simony.

22. If any person shall make and subscribe any declaration required in this Act knowing the same to be untrue, such person shall be deemed guilty of a misdemeanour.

23. From and after the commencement of this Act the right of presenting to any avoidance of a benefice apart from the grant of the whole advowson shall not at any time thenceforward be granted or assigned, or purport to be granted or assigned, by any person whatsoever, and any grant or contract made, or purporting to be made, contrary to the provisions of this section, and any presentation made in consequence of such grant or contract, shall be to all intents and purposes void.

24. From and after the commencement of this Act, the Act of the ninth George the Fourth, chapter ninety-four, intituled 'An Act for making valid bonds, covenants, and other assurances for the resignation of ecclesiastical preferments in certain specified cases,' shall be repealed, provided that such repeal shall not affect the validity of any engagement made, given, or entered into under the provisions of the said Act by a deed, instrument, or writing dated before the commencement of the Act.

25. From and after the commencement of this Act any deed, covenant, or agreement granting or affecting for a pecuniary consideration the advowson of a benefice shall, within one month after the date of such deed, covenant or agreement, be registered in the registry, and any such deed, covenant, or agreement not so registered within such period shall be to all intents and purposes void.

The registration of any such deed, covenant, or agreement shall be effected by an entry in a book to be called the 'register of grants of advowsons,' stating the date of and parties to such deed, covenant, or agreement, and the short material contents thereof, so far as relates to such advowson. The registrar shall endorse on every such deed, covenant, or agreement a certificate of the registration, and shall be entitled to a fee of *five shillings* to be paid by the person requiring the registration, and such book shall be open to inspection on the payment of a fee of *one shilling*.

26. From and after the commencement of this Act it shall not be lawful

for the grantee of the advowson of any benefice to covenant to pay to the grantor of such advowson, or to any person on his behalf, any sum of money by way or in lieu of interest on the money to be paid as the consideration for the grant of such advowson, and any grant of an advowson of a benefice in reference to which such covenant shall have been made, by deed or otherwise, shall be to all intents and purposes void.

27. Upon the passing of this Act there shall be formed in every diocese a board to be entitled the 'diocesan patronage board.' The said board shall consist of the bishop and of four other persons, two of whom shall be the proctors in convocation for the clergy of the diocese, and two shall be laymen resident in the diocese and nominated from time to time by the bishop and proctors aforesaid; and such laymen shall cease to be members of such board if and when they cease to be resident within the diocese. The said board shall be a corporation having perpetual succession and a common seal. All questions to be decided by the board shall be decided at meetings by a majority of the votes of those present and voting, the chairman, in case of equality of votes, having a casting vote in addition to his own vote. Three members of the board shall be a quorum for all purposes. The bishop, or in his absence the person who shall have been longest a member of such board, or in case two or more persons shall have been equally long members of such board the senior in age of such persons, shall be chairman.

28. The board shall have power to make and alter from time to time rules providing for the regulation of its proceedings, so far as the same are not prescribed by this Act, provided that non-compliance with any of the provisions of such rules shall not invalidate any acts of the board.

29. The said board shall have power to take, accept, and hold all gifts and assurances whatever made by way of deed, will, codicil, or other instrument of the advowson of any benefice, and to present to such benefice accordingly, and shall also have power to take and accept any gifts of money, whether made by will, codicil, or otherwise, and to apply the same for the purchase of any advowson or of the improvement of benefices of which the advowsons are vested in the said board.

30. From and after the commencement of this Act, in any case in which a bishop would have acquired the right to collate by lapse to any benefice, it shall be lawful for the said board, in place of the exercise of such right by the bishop, to present to the said benefice.

31. All the rights and powers conferred upon the said board by this Act shall and may be validly exercised by the said board without any license in mortmain, and all such gifts and assurances to the said board as are mentioned in this Act shall be valid, notwithstanding the statute of the ninth of George the Second, chapter thirty-six, and other statutes commonly known as the Statutes of Mortmain, and any other statutes in that behalf. Nothing in the statutes of the first and second William the Fourth, or the statutes referred to therein, or any statutory modification thereof, or any other statute in that behalf contained, shall be construed to limit the amount by which the said board may augment benefices of which the advowsons shall be vested in them.

SCHEDULES.

SCHEDULE A.

Form of Testimonial to Presentee.

To the Right Rev. , Lord Bishop of *K.*

We, whose names are hereunder written, do hereby testify and declare that *A.B.*, clerk, presented to the of , in the county of , in your Lordship's diocese, has been personally known to us for the space of three years last past; that we have had opportunities of observing his conduct; that during the whole of that time we verily believe that he has lived piously, soberly, and honestly, nor have we at any time heard anything to the contrary thereof; nor has he at any time, as far as we know or believe, held, written, or taught anything contrary to the doctrine or discipline of the Church of England; and, moreover, we believe him in our consciences to be as to his moral conduct a person worthy to be admitted to the said benefice.

In witness thereof we have hereunto set our hands this day of in the year of our Lord

In witness whereof we have hereunto set our hands this day of in the year of our Lord

C.D., of
E.F., of
G.H., of

[If any of the subscribers is not beneficed in the diocese of *K.*, the bishop of the diocese in which he is beneficed must countersign the testimonial by subscribing his name in the following form:]

I, , do hereby testify that the Rev. *C.D.* is [are] beneficed in my diocese, and is worthy of credit in respect of the matter set forth in the above testimonial.

SCHEDULE B.

Report of Commissioners.

We, the undersigned, being of the commissioners appointed by the Right Rev. *A.B.*, Lord Bishop (*or* the Most Rev. the Archbishop) of *C.*, under the provisions of the Church Patronage Act, 1881, for the purpose of making inquiry with regard to the Rev. *D.E.*, who has been presented (*or* has offered himself for institution, *or* who is about to be collated) to the benefice of *F.* in the diocese of *C.*, whether the said Rev. *D.E.* is unable from bodily infirmity or mental incapacity to perform adequately the duties of the said benefice *or* [*or* and] whether the said Rev. has committed an offence for which any incumbent committing the same would be liable to be deprived of his benefice, that is to say [*state offence charged*], and has not since the commission of such offence sufficiently purged the same by good conduct, having duly inquired into the premises in accordance with the provisions of the said Act, do hereby report that the said Rev. *D.E.* is [*or* is not] in the judgment of three at least of us unable from bodily infirmity or mental incapacity to perform adequately the duties of the said benefice, *or* [*or* and] has [*or* has not] in the judgment of three at least of us committed an offence for which any incumbent committing the same would be liable to be deprived of his benefice, that is to say, the offence above

mentioned, and has not [*or* but has] since the commission of such offence sufficiently purged the same by good conduct.

(Signed) *G.H.*, *I.J.*, *K.L.* } Commissioners.

Dated the day of

SCHEDULE C.

I, *A.B.*, Lord Bishop of *C.*, do hereby require you, *D.E.*, officiating minister of the church of *F.*, in the parish of *G.*, to read, or cause to be read, in your said church at morning service, immediately before the reading of the first lesson, on the next Sunday after the receipt hereof, the notice below set forth; and I do hereby further require you, the said *D.E.*, to return to me this mandate forthwith after reading the said notice as aforesaid, and to certify to me hereon that you have duly complied herewith.

Notice.

By direction of the lord bishop of the diocese, I hereby give notice that the Rev. *H.I.*, now of , in the county of *K.* and diocese of *L.*, purposes to be instituted (*or* collated) as the future rector [*vicar, &c.*] of this parish.

If any two or more parishioners of full age know any cause why the said *H.I.*, by reason of immoral conduct, or bodily infirmity, or mental incapacity, ought not to become rector [*vicar, &c.*] of this parish let them, on or before Monday the day of [*state the eighth day after the day on which the notice is read*], signify the same to the lord bishop in writing.

Certificate.

I, *D.E.*, officiating minister of the church of *F.*, do hereby certify that I have duly complied with the above mandate.

(Signed) *D.E.*

SCHEDULE D.

Declaration of Patron.

1. I hereby declare that I have not directly or indirectly received any payment or consideration, or made or entered into any agreement, promise, or understanding for any payment or consideration, with reference to my presentation of the Rev. *A.B.* to the rectory [*vicarage, &c.*] of *C.*, and that I do not know of any such payment or consideration, agreement, promise, or understanding having been made, given, received, or entered into by any person [*except as mentioned in the schedule hereto*].

2. I hereby declare that I have not directly or indirectly made or given any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to the vacating by the said Rev. *A.B.* of the said benefice, and that I do not know of any such payment, consideration, agreement, promise, or understanding having been made, received, or entered into by any person.

3. I hereby declare that I have not directly or indirectly made or given any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to the vacating by the last in-

cumbent of the said benefice, and that I do not know of any such payment, consideration, agreement, promise, or understanding having been made, given, or entered into by any person [*except as mentioned in the schedule hereto*].

4. I have not since the 1st day of January 1882 purchased or acquired any right of presentation to any avoidance of the benefice of *C.* other than or apart from the freehold interest in the advowson thereof.

SCHEDULE.

1. I know of an agreement between the Rev. *A.B.* and the Rev. *E.F.* for the exchange of their respective benefices, and have consented to the same.

2. I have paid to the Rev. *G.H.* the sum of *l.* on his resigning the rectory [*vicarage, &c.*] of *C.*

3. I know of a payment to the Rev. by on his resigning the rectory [*vicarage, &c.*] of *C.*

Dated the day of

(Signed)

SCHEDULE E.

Declaration of Clerk not being also Patron.

1. I hereby declare that I have not directly or indirectly made or given any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to my presentation to the rectory [*vicarage, &c.*] of *A.*, and that I do not know of any such payment, consideration, agreement, promise, or understanding having been made, given, or entered into by any person [*except as mentioned in the schedule hereto*].

2. I hereby declare that I have not directly or indirectly received any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to my vacating the said benefice, and that I do not know of any such payment, consideration, agreement, promise, or understanding having been received, made, or entered into by any person [*except as mentioned in the schedule hereto*].

3. I hereby declare that I have not directly or indirectly made or given any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to the vacating by the last incumbent of the said benefice, and that I do not know of any such payment, consideration, agreement, promise, or understanding having been made, given, or entered into by any person [*except as mentioned in the schedule hereto*].

4. I hereby declare that I have not directly or indirectly received any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to my vacating any other benefice for the purpose of succeeding or by succeeding to the said benefice, and that I do not know of any such payment, consideration, agreement, promise, or understanding having been made, given, or entered into by any person [*except as mentioned in the schedule hereto*].

SCHEDULE.

1. I have agreed with the Rev. , rector [*vicar, &c.*] of , with the consent of our respective patrons, for the exchange of our respective benefices,

2. I know of an agreement for a payment by to the Rev. on his resignation of the rectory [*vicarage, &c.*]
Dated the day of
(Signed)

SCHEDULE F.

Declaration of Clerk when also Patron.

1. I hereby declare that I have not directly or indirectly received any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to my vacating the rectory [*vicarage, &c.*] of *A.*, to which I now pray to be instituted, and that I do not know of any such payment or consideration, agreement, promise, or undertaking having been made, given, received, or entered into by any person.

2. I hereby declare that I have not directly or indirectly made or given any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to vacating by the last incumbent of the said benefice, and that I do not know of any such payment, consideration, agreement, promise, or understanding having been made, given, or entered into by any person [*except as mentioned in the schedule hereto*].

3. I hereby declare that I have not directly or indirectly received any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to my vacating any other benefice for the purpose of succeeding or by succeeding to the said benefice, and that I do not know of any such payment, consideration, agreement, promise, or understanding having been made, given, or entered into by any person [*except as mentioned in the schedule hereto*].

4. I have not since the 1st day of January 1882 purchased or acquired any right of presentation to any avoidance of the benefice of *A.* apart from or other than a freehold interest in the advowson thereof.

SCHEDULE.

1. I have agreed with the Rev. of *A.*, with the consent of the patron of the benefice of *Z.*, for the exchange of our respective benefices.

2. I have paid [*or* agreed to pay] to the Rev. the sum of *l.* on his resigning the benefice of *A.*

3. I know of an agreement for a payment by to the Rev. on his resignation of the rectory [*vicarage, &c.*] of *A.*
Dated the day of
(Signed)

THE CHURCH PATRONAGE (No. 2) BILL.

(Brought in by Hon. E. STANHOPE, and withdrawn, August 3.)

A Bill to amend the laws relating to Patronage, Simony, and Exchang of Benefices in the Church of England.

Whereas it is expedient to amend the laws relating to patronage simony, and exchange of benefices in the Church of England:

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in

this present Parliament assembled, and by and with the authority of the same, as follows:

1. This Act may be cited as the Church Patronage Act, 1881.

2. This Act shall, except where expressly hereinafter provided, commence and come into operation on the *first day of January one thousand eight hundred and eighty-two.*

3. This Act shall extend to that part of the United Kingdom called England and to the Isle of Man.

4. In this Act the following terms shall, if not inconsistent with the context, be thus interpreted:

'Benefice' comprehends all rectories with cure of souls, vicarages, new vicarages, perpetual curacies, donatives, public chapels, whether endowed or otherwise, parochial chapelries, and chapelries or districts belonging or reputed to belong, or annexed or reputed to be annexed, to any church or chapel, and shall extend to and include all benefices the patronage of which is vested in or exercised by Her Majesty as well in right of the Crown as in right of the Duchy of Lancaster or otherwise howsoever:

'Bishop' means, with reference to any benefice, the archbishop or bishop for the time being whose duty it would be on a vacancy in such benefices to institute or collate thereto; and during the vacancy of any episcopal see the said term means the archbishop of the province within which such see is comprehended, or if the archbishopric be vacant, such archbishop or bishop as Her Majesty may under Her Sign Manual appoint: and with reference to a diocesan patronage board or a commission under this Act, the said term means the archbishop or bishop of the diocese in which such board or commission is constituted or appointed:

'Church' means any church, chapel, or other place of public worship in which the minister thereof is by law or by the terms of license from the bishop required to conduct Divine service according to the rites of the Church of England:

'Collation' includes license of the bishop where license is given in lieu of collation:

'Institution' includes institution by the bishop of a presentee, and includes license by the bishop where license is given in lieu of institution:

'Parish' means any parish, ecclesiastical district, chapelry or place over which any incumbent has the exclusive cure of souls:

'Incumbent' means any person holding a benefice.

'Patron' means, with reference to any benefice, the person or corporation who is entitled to present thereto, and if the right to present to such benefice shall be vested in different persons or corporations, whether jointly or by way of alternate presentations, the term patron comprehends both or all such different persons or corporations in which such right of joint or alternate presentation shall for the time being be vested, and if the right to nominate a presentee is in one person and the right to present such presentee in another person, the term patron comprehends both such persons:

'Presentee' means and includes any person presented, or offering himself for institution, or about to be collated to a benefice:

'Registrar' means, with reference to any benefice, the registrar of the diocese within which such benefice is situate, and, with reference to a commission, of the diocese of the bishop by whom it is appointed, or his deputy registrar duly appointed:

'Registry' means, with reference to any benefice, the registry of the diocese within which such benefice is situate.

5. From and after the commencement of this Act every patron shall transmit to the bishop a declaration in writing under his hand in the form contained in Schedule A. to this Act, and when the bishop is himself patron he shall himself make and subscribe a similar declaration, and in all cases such declaration shall be lodged in the registry of the diocese, and the bishop shall not institute or collate the presentee until he shall have received or made the declaration.

6. From and after the commencement of this Act every presentee, other than a patron offering himself for institution, and every person about to be collated to a benefice, shall, at a time appointed by the bishop, make and subscribe in the presence of the bishop or the commissary of the bishop the declaration contained in Schedule B. to this Act.

Every patron offering himself for institution shall, at a time appointed by the bishop, make and subscribe before the commissary of such bishop the declaration contained in Schedule C. to this Act.

7. No presentation shall be held to have been completed until the declarations required by the two last preceding sections of this Act shall have been transmitted or made.

8. No person having made and subscribed a declaration under this Act shall be required to make the declaration against simony prescribed by the Clerical Subscription Act, 1865, or to take any oath against simony.

9. If any person shall make and subscribe any declaration required in this Act, knowing the same to be untrue, such person shall be deemed guilty of a misdemeanour.

10. Whereas it is desirable that the sale of the right to present on a next or subsequent avoidance of a benefice should be prohibited by law, be it enacted as follows:

(1) From and after the commencement of this Act any instrument, assurance, or thing granting or otherwise assuring or purporting to grant or otherwise assure any interest, legal or equitable, in any advowson other than a fee simple absolute, shall be absolutely void and of no effect, provided nevertheless that this provision shall not be held to apply to any settlement made by will or in consideration of marriage, or to any settlement under the terms of which lands or hereditaments exceeding in value the value of the fee simple absolute in such advowson, or to be held upon the same trusts, and together with any advowson comprised in and conveyed, granted, or otherwise assured by such settlement.

(2) It shall not be lawful for the purchaser or grantee of any advowson to sell or contract for the sale of the same until after the expiration of *five* years next following the date of such purchase or grant, but this provision shall not extend to any such sale or contract for sale within such prohibited period by the heirs, devisees, executors, administrators, or trustees in bankruptcy of such purchaser or grantee.

11. From and after the commencement of this Act no person shall be admitted to any donative benefice who shall at the time of his being so admitted be in possession of any benefice which is incapable of being held together with the said donative benefice.

12. From and after the commencement of this Act, the Act of the ninth George the Fourth, chapter ninety-four, intituled 'An Act for making valid bonds, covenants and other assurances for the resignation of ecclesiastical preferments in certain specified cases,' shall be repealed, provided that such repeal shall not affect the validity of any engagement made, given, or entered into under the provisions of the said Act by a deed, instrument, or writing dated before the commencement of the Act.

13. From and after the commencement of this Act, any deed, covenant, or agreement granting or affecting for a pecuniary consideration the advowson of a benefice shall, within one month after the date of such deed, covenant, or agreement, be registered in the registry, and any such deed, covenant, or agreement not so registered within such period shall be to all intents and purposes void.

The registration of any such deed, covenant, or agreement shall be effected by an entry in a book to be called the 'register of grants of advowson,' stating the date of and parties to such deed, covenant, or agreement, and the short material contents thereof, so far as relates to such advowson. The registrar shall endorse on every such deed, covenant, or agreement a certificate of the registration, and shall be entitled to a fee of *five shillings*, to be paid by the person requiring the registration, and such book shall be open to inspection on the payment of a fee of *one shilling*.

14. From and after the commencement of this Act it shall not be lawful for the grantee of any legal or equitable interest in the advowson of any benefice to covenant to pay to the grantor of such advowson, or to any person on his behalf, any sum of money by way or in lieu of interest on the money to be paid as the consideration for the grant of such advowson, and any grant of an advowson of a benefice in reference to which such covenant shall have been made, by deed or otherwise, shall be to all intents and purposes void.

SCHEDULES.

SCHEDULE A.

Declaration of Patron.

1. I hereby declare that I have not directly or indirectly received any payment or consideration, or made or entered into any agreement, promise, or understanding for any payment or consideration, with reference to my presentation of the Rev. *A.B.* to the rectory [*vicarage, &c.*] of *C.*, and that I do not know of any such payment or consideration, agreement, promise, or understanding having been made, given, received, or entered into by any person [*except as mentioned in the schedule hereto*].

2. I hereby declare that I have not directly or indirectly made or given any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to the vacating by the said Rev. *A.B.* of the said benefice, and that I do not know of any such payment, consideration, agreement, promise, or understanding having been made, received, or entered into by any person.

3. I hereby declare that I have not directly or indirectly made or given any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to the vacating by the last incumbent of the said benefice, and that I do not know of any such payment, consideration, agreement, promise, or understanding having been made, given, or entered into by any person [*except as mentioned in the schedule hereto*].

4. I have not, since the 1st day of January, 1882, purchased or acquired any right of presentation to any avoidance of the benefice of *C.* other than or apart from the freehold interest in the advowson thereof.

SCHEDULE.

1. I know of an agreement between the Rev. *A.B.* and the Rev. *E.F.* for the exchange of their respective benefices, and have consented to the same.

2. I have paid to the Rev. *G.H.* the sum of *l.* on his resigning the rectory [*vicarage, &c.*] of *C.*

3. I know of a payment to the Rev. by on his resigning the rectory [*vicarage, &c.*] of *C.*

Dated this day of

(Signed)

SCHEDULE B.

Declaration of Clerk not being also Patron.

1. I hereby declare that I have not directly or indirectly made or given any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to my presentation to the rectory [*vicarage, &c.*] of *A.*, and that I do not know of any such payment, consideration, agreement, promise, or understanding having been made, given or entered into by any person [*except as mentioned in the schedule hereto*].

2. I hereby declare that I have not directly or indirectly received any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to my vacating the said benefice, and that I do not know of any such payment, consideration, agreement, promise, or understanding having been received, made, or entered into by any person [*except as mentioned in the schedule hereto*].

3. I hereby declare that I have not directly or indirectly made or given any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to the vacating by the last incumbent of the said benefice, and that I do not know of any such payment, consideration, agreement, promise, or understanding having been made, given, or entered into by any person [*except as mentioned in the schedule hereto*].

4. I hereby declare that I have not directly or indirectly received any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to my vacating any other benefice for the purpose of succeeding or by succeeding to the said benefice, and that I do not know of any such payment, consideration, agreement, promise, or understanding having been made, given, or entered into by any person [*except as, mentioned in the schedule hereto*].

SCHEDULE.

1. I have agreed with the Rev. , rector [*vicar, &c.*] of with the consent of our respective patrons, for the exchange of our respective benefices.

2. I know of an agreement for a payment by , to the Rev. , on his resignation of the rectory [*vicarage, &c.*] of

Dated the day of

(Signed)

SCHEDULE C.

Declaration of Clerk when also Patron.

1. I hereby declare that I have not directly or indirectly received any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to my vacating the rectory [*vicarage, &c.*] of *A.* to which I now pray to be instituted, and that I do not know of any such payment or consideration, agreement, promise, or undertaking having been made, given, received, or entered into by any person.

2. I hereby declare that I have not directly or indirectly made or given any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to vacating by the last incumbent of the said benefice, and that I do not know of any such payment, consideration, agreement, promise, or understanding having been made, given, or entered into by any person [*except as mentioned in the schedule hereto*].

3. I hereby declare that I have not directly or indirectly received any payment or consideration, or made or entered into any agreement, promise, or understanding, with reference to my vacating any other benefice for the purpose of succeeding or by succeeding to the said benefice, and that I do not know of any such payment, consideration, agreement, promise or understanding having been made, given, or entered into by any person [*except as mentioned in the schedule hereto*].

4. I have not since the 1st day of January 1882, purchased or acquired any right of presentation to any avoidance of the benefice of *A.* apart from or other than a freehold interest in the advowson thereof.

SCHEDULE.

1. I have agreed with the Rev. of *A.*, with the consent of the patron of the benefice of *Z.*, for the exchange of our respective benefices.

2. I have paid [*or* agreed to pay] to the Rev. , the sum of *l.* on his resigning the benefice of *A.*

3. I know of an agreement for a payment by , to the Rev. , on his resignation of the rectory [*vicarage, &c.*] of *A.*

Dated the day of

(Signed)

[Comparing the two Bills, it will be seen that certain provisions which were found in Mr. Stanhope's first Bill were wanting in the second. For instance, under the first Bill:—

(1) Power was given to the bishop to refuse to institute a clergyman under twenty-five or over seventy years of age.

(2) Strict regulations were proposed with regard to testimonials as to the presentee's life (for three years preceding) and soundness of doctrine,

power being granted to the bishop to reject testimonials which he might deem unworthy of credit.

(3) The bishop was likewise authorised to issue a commission to inquire whether from any cause the clergyman presented was unfit to perform the duties of his office.

(4) Exchanges and resignations for a pecuniary consideration, with the approval of the bishop, were authorised.

(5) A Diocesan Patronage Board was to be established in each diocese, consisting of the bishop, the two proctors in convocation, and two laymen, with power to hold advowsons and to present.]

BURIAL FEES BILL.

(Brought in by Sir A. Gordon, and dropped without discussion.)

A Bill for the Regulation of Burial Fees.

Whereas it is expedient to diminish the expenses of burial in England, Wales, and the Channel Islands:

Be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

1. All claims to ecclesiastical fees on burials or burial services, except such as are hereinafter provided for, which may now by custom or statute be payable to the rector, vicar, or incumbent, or to the parish clerk, or to the sexton of any parish or ecclesiastical district, on the occasion of a burial in any parish churchyard, or in any parochial cemetery, shall cease and determine (as regards the fees due to each respectively) on the death or removal of the existing rector, vicar, incumbent, parish clerk, or sexton, of such parish or ecclesiastical district.

2. The successor to any existing rector, vicar, or incumbent of any parish or ecclesiastical district, or the person acting on his behalf, shall be entitled to demand from any person, heretofore liable to pay burial fees, one of the undermentioned fees, or any smaller fee, for a service actually performed by him, or on his behalf, but not otherwise, on the occasion of any burial; that is to say,

	s.	*d.*
1. For reading the burial service of the Church of England applicable to cases where the corpse is taken into the church	2	6
2. For reading the burial service of the Church of England applicable to cases where the corpse is not taken into the church	1	6
3. For reading either service at the burial of a person buried at the expense of the parish	1	0

Provided, that nothing in this Act shall entitle the rector, vicar, or other incumbent of any parish or ecclesiastical district, to demand any larger ecclesiastical burial fee than has been heretofore legally payable to the incumbent of such parish.

3. The ecclesiastical burial fees which any cemetery company which has

been established under any local Act are required by such local Act to pay to the rector, vicar, incumbent, parish clerk, or sexton of any parish or district referred to in such local Act, shall cease to be a compulsory payment by such cemetery company (as regards the fees due to each respectively) after the death or removal of the existing rector, vicar, incumbent, parish clerk, or sexton of such parish or parishes, or district or districts.

4. Any burial fee which any cemetery company which has been established under a local Act is now required by such local Act to pay to a dissenting minister, or other person conducting a burial service over the body of any deceased person buried by such cemetery company, shall cease to be a compulsory payment by such cemetery company on and after the death or removal of any dissenting minister or other person, who before the passing of this Act actually received from any cemetery company for the performance of a burial service the burial fee or fees imposed by the local Act under which such cemetery company was formed.

5. *From and after the passing of this Act* it shall not be lawful for the successor to any existing rector, vicar, incumbent, parish clerk, or sexton to levy fees from persons who from time to time erect gravestones or monuments, with or without memorial inscriptions thereon, on graves which such persons have acquired by purchase or otherwise, or who place railings round such gravestones or monuments, any law or custom to the contrary notwithstanding.

6. Until the provisions for regulatiug ecclesiastical burial fees contained in sections 2 and 5 of this Act come into operation by the death or removal of the person, or persons, now entitled to receive ecclesiastical fees on burials or burial services, such person or persons shall not *from and after December* 31, 1881, be entitled to claim or to recover the amount of such fees from those who may be liable to pay them, unless he or they shall, at his or their own cost, have printed and published, and exhibited on a board placed and continued on some conspicuous part of the churchyard or graveyard in regard to which the fees are levied, a table showing the ecclesiastical burial fees which such person or persons are legally entitled to demand.

7. Nothing in this Act shall prevent any burial board, borough council, or vestry, from making such charges, and in receiving such payments, in respect of interments, monuments, and funeral services connected with any graveyard under their management, as they have been hitherto authorised to make, provided that such charges and payments are not inconsistent with the provisions of this Act.

8. *From and after the passing of this Act* no regulations for the management of any parish churchyard or parochial cemetery shall impose any restriction as to the free selection of a site for a grave on account of the religious or other opinion of the deceased person for whose body the grave is intended.

9. This Act shall apply to England, Wales, and the Channel Islands.

10. This Act shall not extend to interments in the cathedral church of St. Paul's, London, in the collegiate church of St. Peter's, Westminster, in Scotland, or in Ireland.

11. This Act may be cited as the Burial Fees Regulation Act, 1881.

DISCHARGE OF CONTUMACIOUS PRISONERS BILL.

(Brought in by Earl BEAUCHAMP, passed the House of Lords, but abandoned in House of Commons owing to action of Mr. W. S. Caines, M.P. for Scarborough.)

A Bill, intituled an Act to amend an Act of the Parliament holden in the third and fourth years of the reign of Her present Majesty, chapter ninety-three.

Whereas it is expedient to amend the Act of Parliament of the third and fourth years of the reign of Queen Victoria, chapter ninety-three:

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

1. The second proviso in the said Act is hereby repealed.

2. Any party or person committed to gaol under the writ *de contumace capiendo* shall, at the expiration of six months from the time when he was first so committed to gaol, if he be still in custody, be discharged out of custody by the sheriff, gaoler, or other officer in whose custody he may be without any order.

3. Such party or person shall, notwithstanding his discharge, remain liable for the costs lawfully incurred by reason of his custody and contempt.

4. Such party or person shall not by reason of his discharge in manner aforesaid be released from observance of justice in the suit in which he has been pronounced in contempt: provided always, that no further proceeding shall be taken in such suit except as to costs unless the bishop of the diocese certify in writing under his hand that the party or person has since his release from custody had an opportunity of submitting to his admonition and has failed to submit to the same. And upon such certificate being filed in the registry of the Court in which such suit shall be depending (whether the same shall have been instituted under the Act for better enforcing Church Discipline passed in the fourth year of Her present Majesty, or under the Public Worship Regulation Act, 1874), the said Court shall issue against such party or person, being an Incumbent within the meaning of the Public Worship Regulation Act, 1874, for the purpose of enforcing obedience to the monitions or monition, orders or order, previously made and disobeyed in such suit, an inhibition, which shall have the same force and effect in all respects as if the same had been a second inhibition issued within three years from the relaxation of an inhibition under the thirteenth section of the Public Worship Regulation Act, 1874; and from and after the time when such inhibition shall have been duly served upon such party or person, or after the expiration of the time (if any) during which the effect of such inhibition may have been postponed by the bishop, pursuant to the power in that behalf given to him by the said thirteenth section of the Public Worship Regulation Act, 1874, every such benefice or other ecclesiastical preferment held by such party or person as is mentioned in the thirteenth section of the Public Worship Regulation Act, 1874, shall become void in the same manner and with the same effects and consequences in all respects as if such inhibition had been a second inhibition duly issued under and by virtue of the thirteenth sec-

tion of the last-mentioned Act: Provided also that in any case in which such inhibition shall have been issued, no further signification of any sentence of contumacy or contempt shall be made against the same party or person with a view to the issuing of a writ *de contumace capiendo* under the provisions of the Act passed in the fifty-third year of King George the Third, intituled 'An Act for the better Regulation of Ecclesiastical Courts in England, and for the more easy recovery of Church Rates and Tithes,' or of any Act amending the same, unless such party or person shall attempt to officiate or otherwise act as incumbent of such benefice or other ecclesiastical preferment, after the same shall have become void as aforesaid.

5. This Act may be cited as the Discharge of Contumacious Prisoners Act, 1881.

MARRIAGE LAW AMENDMENT BILL.

(Brought in by MR. BLENNERHASSETT, and dropped without discussion.)

A Bill to Extend the Legal Hours of Marriage.

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

1. This Act shall not extend to Scotland.

2. *From and after the passing of this Act* marriages may be solemnised at any time between the hours of *eight of the clock in the forenoon* and *six of the clock in the afternoon*, but no parson, vicar, minister, or curate of the Church of England shall be under any obligation to solemnise any marriage after *twelve of the clock* (*noon*), although it shall be lawful for any such parson, vicar, minister, or curate to do so, if he think fit, up to *six of the clock*.

CHURCHWARDEN'S ADMISSION BILL.

(Brought in by MR. MONK and SIR R. GOLDNEY, and withdrawn on August 11, without discussion.)

A Bill to facilitate the admission of Churchwardens to office.

Whereas it is expedient to provide facilities for the admission of churchwardens to their office:

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

1. Any person duly elected churchwarden at a vestry meeting, or duly nominated or appointed churchwarden, may, if he think fit, in the presence of the incumbent of the parish, or of the rural dean of the rural deanery within which such parish is situate, sign the following declaration:—

'I *A.B.* do sincerely declare that I will faithfully and diligently perform the duties of the office of churchwarden for the parish of , to the best of my ability, according to law.'

And such person shall thereupon be deemed to have been duly admitted to the said office.

The incumbent, or rural dean, as the case may be, shall at the request of any such churchwarden attest his signature to the said declaration, and the registrar of the diocese within which such parish shall be situate shall register the name of each person so signing the said declaration upon receiving the same so duly signed and attested without any payment whatsoever, and every declaration so made and registered shall be as valid and effectual in law as if it had been made in the manner prescribed by the Act of the fifth and sixth William the Fourth, chapter sixty-two, section nine.

Nothing herein contained shall affect the right of any ordinary to require the attendance of churchwardens at the visitation of such ordinary.

THE ROYAL COMMISSION ON ECCLESIASTICAL COURTS.

In accordance with the terms of a resolution agreed to by the Convocation of Canterbury on February 10, the Archbishop of Canterbury moved in the House of Lords on March 7 that an humble Address should be presented to Her Majesty praying her 'to appoint a Royal Commission to inquire into the constitution and working of the Ecclesiastical Courts as created or modified under the Reformation Statutes of the 24th and 25th years of King Henry the Eighth, and any subsequent Acts.' To this request Her Majesty graciously acceded, and the Commission was shortly afterwards nominated as follows:—

Archbishops.

Canterbury. York.

Bishops.

Winchester. Oxford. Truro.

Clergy.

Dean of Durham. Professor Stubbs.
Dean of Peterborough. Chancellor Espin.
Professor Westcott. Rev. A. C. Ainslie.

Lawyers.

Lord Coleridge. Dr. Deane, Q.C.
Lord Penzance. Mr. Charles, Q.C.
Sir R. Phillimore. Mr. F. H. Jeune.

Laymen.

Marquis of Bath. Right Hon. Sir R. Cross, G.C.B., M.P.
Earl of Devon. Sir Walter James, Bart.
Earl of Chichester. Mr. S. Whitbread, M.P.
Lord Blachford. Mr. E. A. Freeman.

Secretary—Mr. A. B. Kempe, Barrister-at-law.

THE REPORT OF THE SELECT COMMITTEE OF THE HOUSE OF COMMONS ON EXTRAORDINARY TITHE CHARGE.

THE following are the recommendations of the Committee:—

That the provisions of the Tithe Commutation Acts Amendment Act, 1873, should be extended to hop grounds, and that no new districts should be assigned.

That the Tithe Commissioners should be empowered, upon the joint application of the owner of any land now charged or chargeable with an extraordinary rent-charge under the Tithe Commutation Acts, and the person entitled to the receipt of the said charge, to direct that the same should be commuted into an additional ordinary rent-charge, *or* should be redeemed by payment by the landowner of a sum to be agreed upon, subject to the approval of the Tithe Commissioners, when the rent-charge is payable to any spiritual person, in respect of his benefice or cure, and the redemption money, if any, to be paid to the Governors of Queen Anne's Bounty, and to be applied by them, under section 8 of 9 & 10 Vic. c. 73, in the augmentation of such benefice or cure.

That any owner of land in a parish paying an extraordinary tithe rent-charge, may apply to the Tithe Commissioners to commute or redeem the same, and the Tithe Commissioners shall (in the event of the parties not agreeing) make an inquiry into the net value of the extraordinary charge upon the land so sought to be redeemed, and, for that purpose, hear evidence on behalf of the extraordinary tithe-payer and receiver, and declare the net value of the extraordinary charge taken on an average of the net receipts for the previous seven years, and the terms upon which the extraordinary charge on the various lands belonging to the said landowner in such parish may be commuted or redeemed. And, in case of redemption, all the land of such landowner situate in such parish shall, for the future, be free of all rent-charge except the ordinary rent-charge.

The Committee further recommend that power should be given to the Governors of Queen Anne's Bounty to invest the redemption money of the extraordinary rent-charge in any security in which the Court of Chancery now permits trustees to invest their trust funds, and also that tenants for life, trustees, and other persons having a limited interest in any estate of which the whole or any portion is liable to the extraordinary charge, should be enabled by law to raise the funds necessary for such redemption and to charge them upon such estate.

FORM OF PETITION TO PARLIAMENT.

To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom in Parliament assembled, or,

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The humble Petition of the Undersigned

Sheweth,

And your Petitioners will ever pray.

DIRECTIONS FOR DRAWING-UP PETITIONS.

N.B.—All Petitions must be *written*, without erasure or interlineation, and one signature at least must appear on the same sheet as that on which the Petition itself is written. Every Petitioner must sign his or her own name, and must write the address after the signature. Both males and females may sign. No one can *sign* for another person; those unable to write must put their own mark to their names; *e.g.* John his + mark Jones.

No reference is allowed to any debate in Parliament, and no application may be made for any grant of public money except with the consent of the Crown.

Petitions may be posted to the County or Borough Members, House of Commons, Westminster.

All Petitions sent by post to Members of Parliament with the ends open, with the words 'Petition to Parliament' written on the cover, pass postage free, *but not otherwise.*

ELECTION OF CHURCHWARDENS AT THE EASTER VESTRIES.

OPINION OF COUNSEL.

SOME five years ago the Church Defence Institution was requested to obtain the opinion of counsel on the exact position of the Clergy with regard to the election of Churchwardens. A case was accordingly prepared and submitted to the late Dr. A. J. Stephens, Q.C., and to Mr. F. H. Jeune. As the opinion given is still as valuable as ever, we reproduce it here with the case as published in the 'National Church' of April 1877.

CASE.

In order that the Clergy may be enabled to act strictly within the limits of the existing law at the next Easter Vestries for the Election of Churchwardens, the opinion of Counsel is requested on the following points:—

1. Who has the right to preside at such elections?
2. What course should the Chairman pursue, supposing a number of those present should proceed to elect another Chairman?
3. What are the duties of the Chairman in fixing the time and place of meeting?
4. Can the majority of the Vestry adjourn the Vestry to another time and place against the will of the Chairman?
5. What should be the duration of the time for polling; and can the majority of the voters present compel the Chairman to continue the poll after sunset?
6. If a poll be demanded, who is to pay for its necessary expenses? Has the Chairman a right to a legal assessor, and if so, who is to pay him?
7. Must the Overseer attend with the rate-book during the taking of the poll, without payment?

8. By whom are Churchwardens appointed or elected? and what is the qualification of a voter at an Easter Vestry for the election of Churchwardens?
9. Can persons whose rates are paid by their landlord vote, if their names are not on the rate book?
10. If persons unqualified to vote refuse to leave the Vestry Meeting, what course should the Chairman pursue?
11. What is the qualification necessary for a Churchwarden? Is an occupier in a distinct and separate parish formed under the Peel Act or Lord Blandford's Act thereby qualified to be Churchwarden in the parish of the Mother Church?
12. Are there not certain new parishes, constituted under certain Acts, in which the Churchwardens must be members of the Church of England?

Counsel are requested to give their opinion on the above points.

OPINION.

We are of opinion that:—

1. The Rector, Vicar, or Perpetual Curate is by office the head and præses of a Vestry Meeting; consequently he has a right to preside, if present, at such Meeting. If he be not present, the majority of the meeting can elect the Chairman.
2. It devolves on the Chairman to preserve order in the meeting and to regulate the proceedings so as to give all persons entitled a reasonable opportunity of voting. He must in the discharge of such duties exercise his discretion impartially and *bonâ fide*. If, therefore, the members of a Vestry Meeting should in the presence of the Rector, Vicar, or Perpetual Curate, proceed to elect another Chairman, such conduct would be illegal, and the Chairman, if unable otherwise to secure the proper course of the proceedings, should adjourn the meeting until the next day.
3. The Rector, Vicar, or Perpetual Curate should give notice of the time and place of the Vestry Meeting, by a document in writing or print, or partly in writing and partly in print, and signed by himself. Such notice should likewise specify the purpose of the meeting, and copies of it should be published by being affixed on or near the doors of all churches or chapels within the parish, before Divine Service on a Sunday, three days, at least, before the day appointed for holding the Vestry.
4. The majority of the Vestry cannot adjourn the Vestry to another time and place against the will of the Chairman.
5. The duration of the time for polling is in the discretion of the Chairman, who should continue the same for so many days, *de die in diem*, as he considers requisite to give all the parishioners a reasonable opportunity of voting. A majority of those present cannot compel the Chairman to continue the poll after sunset. Having regard to the analogy afforded by the statutes which regulate the polling for Parliamentary elections, it is not advisable for the Chairman to continue the poll after 4 p.m. or at the latest, 5 p.m.
6. There is no fund from which the Chairman can enforce the payment of the expenses of the poll. He should take the poll himself, and the expenses may thus, probably in every case, be reduced to a

nominal amount. The Chairman, if he employ a legal assessor, will become responsible for the expense so incurred.

7. One of the Overseers must attend and produce the rate-book, without payment; but if he leaves it with the Chairman, he cannot be compelled to remain until the termination of the poll.
8. The general custom is, that one of the two Churchwardens is appointed by the Rector, Vicar, or Perpetual Curate, and the other is elected by the Vestry; but in certain cases special customs prevail. For example, in some parishes Churchwardens are appointed by the Select Vestry, or by their outgoing predecessors in the office of Churchwarden; and, in some parishes, both Churchwardens are appointed by the Parishioners.

   The qualification of voters at the Vestries for the election of Churchwardens is determined by 58 Geo. III. c. 69, amended by 59 George III. c. 85, and 16 and 17 Vict. c. 65. Substantially, the qualification is the having been rated to the last poor rate; or liability and consent to be rated, in the case of a person who has become an inhabitant or become liable to be rated since the making of the last poor rate. Refusal or neglect to pay any poor rate due three months before the Vestry and demanded constitutes disqualification to vote. The Scale of Votes is one vote for the first 50*l.* of rateable value, and an additional vote, up to six in all, for each additional 25*l.* The above Acts do not apply to the City of London, or the Borough of Southwark.
9. Tenants whose rates are paid for them by their landlords are, by 32 and 33 Vict. c. 41, in the like position in respect of their qualification to vote as if they paid the full rates themselves, and are entitled to have their names on the rate-book, and, whether their names are on the rate-book or not, are qualified to vote.
10. The Chairman may require any person who is not qualified to vote to leave the meeting, and, upon refusal, the Chairman will be justified in directing his removal.
11. A Churchwarden must be an inhabitant of the parish, personally occupying a house or other property therein. He need not be resident in such house or on such property, nor is it material, if he occupy a house within the parish as tenant, whether the rates for the same are paid by himself or by his landlord.

    As soon as districts constituted under 6 and 7 Vict. c. 37, and 7 and 8 Vict. c. 94 (commonly called 'Peel Districts'), or under 19 and 20 Vict. c. 104 (commonly called 'Lord Blandford's Act') have become distinct and separate parishes, they have Churchwardens separate from those of the parish of the Mother Church. It follows that persons cannot be qualified to be Churchwardens of the Mother Church by reason of occupation in such new parishes.
12. Churchwardens of chapels of ease under 1 and 2 Will. IV. c. 38, sec. 25, must be members of the Church of England.

    There is a similar provision in regard to districts under 6 and 7 Vict. c. 37, 7 and 8 Vict. c. 94, and 19 and 20 Vict. c. 104.

A. J. STEPHENS,
FRANCIS H. JEUNE.

61 Chancery Lane,
24 March, 1877.

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THE FIFTY-SECOND ANNUAL REPORT, containing the declaration of the Tenth Bonus, was presented on the 7th July 1881, to the General Meeting, held at No. 3 The Sanctuary, Westminster, under the presidency of the Archdeacon of Westminster. The claims caused by death in the past financial year were less in amount than in any of the four previous years of the quinquennium—being very little more than **£1. 13s.** per cent. of the total amount of existing assurances, and, both as to number and amount, considerably under the expectation of any known table of mortality used in the practice of Life Assurance. The total income of the Society was **£321,386**, and the expenses of management on all accounts **£3. 7s. 2d.** per cent. of this amount. The total funds amounted on the 1st of June last to **£2,879,344**, of which the sum of **£143,092** was added during the year, after payment of all outgoings. As the financial year was the last of the quinquennium, the Directors also report upon the operations of the Society for the past five years, and state the result of the quinquennial investigation and valuation. The increase in the business of the Society in the five years was—after deducting claims paid, policies purchased, and lapsed assurances—in number of policies **1,103**, in sums assured **£755,358**, and in annual premiums payable thereon **£24,034**. The increase in the Society's resources in the same period was, in the Life Assurance Fund **£526,823**, and in the annual revenue **£44,307**. The assets of the Society are vouched and accounted for by certificates from two Committees of Directors, and from the Society's Bankers, Messrs. Coutts & Co. The valuation of the Society's liabilities has been made upon the same strict principles which have heretofore characterised each quinquennial investigation; the rate of interest assumed throughout has been three per cent.; and in no way have future profits been anticipated. The result of the valuation gives a surplus of assets over liabilities of **£502,275**. Of this sum the Directors retain **£64,928**, making with the Guarantee Fund of **£5,183** a total reserve of **£70,111**, and divide **£437,347** amongst those members who are entitled to participate in the profits.

The Report, which is of a highly satisfactory character, concludes as follows:—

It cannot fail to be matter for great congratulation amongst the members of the Society that it has thus entered upon its fifty-third financial year with renewed claim to public confidence, as having turned to the best commercial advantage, consistently with undoubted security, the large funds it has collected, distributed, and accumulated for the benefit of its members, and that the principles on which it has acted have stood the test of such a long series of years.

Great, however, as has been the success of the Society, the Directors believe that it may be still more useful, and that there is yet ample scope for its further development. It might, for instance, with great advantage, afford facilities for life assurance against dilapidations, a plan for which has already been adopted by the Winchester Diocesan Conference Committee, and is alluded to in an article in the *Church Quarterly Review* for January last.

But the Directors would more especially urge upon the assured members of the Society the importance of pressing its advantages upon the attention not only of the **Clergy**, but of their **lay relatives and those of their wives.** It ought to be more generally known that admission to the Society is open to **all persons who are connected with the Clergy by kindred or by marriage, and many laymen would doubtless be glad of an opportunity of uniting with their clerical relatives in an association for mutual assurance if aware of the many benefits which would thereby accrue to them.**

At a time when, owing to keen competition, new business is often obtained at a large outlay, the Directors desire, in conclusion, again to state that they employ **no Agents, and allow no Commission for the introduction of Assurances.** The Clergy and their relatives are therefore advised to apply on all matters of Assurance, direct to the Society's Office, or to instruct others, who act for them, to do so on their account.

Copies of the Fifty-second Annual Report and Forms of Proposal for Assurances may be obtained on application at the Office as above.

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'The current issue of the *Church Quarterly Review* is a good practical number. It contains several articles which should command the attention of those who note from time to time the various undercurrents which influence the life of the English Church.'—THE NATIONAL CHURCH.

'On the whole, the first issue of the *Church Quarterly* must be allowed to contain a large quantity of weighty and worthy matter, and one or two papers of unusual interest. It is likely, so far as we can judge by what is before us, to fulfil its duties with ability and energy.—THE GUARDIAN, *October*.

'The October number of the *Church Quarterly Review* (Spottiswoode & Co.) contains several ably-written and interesting articles—*e.g.*, "The British Church," "Henry Martyn," "The Tithe Commutation." To the article headed "Position and Prospects of the Church in Cambridge" we hope to return.'—CHURCHMAN.

'The *Church Quarterly* has a good article on the British Church, indicating its much-forgotten influence on the Scottish Mission, to which the larger part of the English conversion was due, and its historical independence of the Roman See. . . . The paper on "Tithe Commutation" well exposes the greed and folly of the farmers who complain of the tithe, which, if taken from the present owners would undoubtedly be absorbed by the landlord. Possibly, however, both farmers and landowners might conspire in a robbery which might enable rents to be reduced. The honest remedy is to abandon the distress on the property of the tenant, and substitute an action against the landowner whose debt it really is. "Henry Martyn," and the other papers are well done; and the "Short Notices" are worth reading.'—JOHN BULL.

'The first paper in the new *Church Quarterly* introduces us to "a general view, within a short compass, of the main known facts and probable opinions with regard to the early British Church." It seems to have been suggested by Mr. Pryce's book on the subject, published so lately as three years ago; but the author has contrived, in twenty-eight pages, to cover more or less the whole literature in regard to it. The second article is devoted to a *résumé* of the career of Henry Martyn, whose "Life," first written in 1819 or thereabouts, by Mr. John Sargent, jun., has within the last few months been rewritten by the Rev. Dr. C. D. Bell. The facts of Martyn's interesting and attractive biography are brought together in the limits of about forty pages, and they have been so carefully ranged, with side lights thrown upon them from various sources, that the result is positively refreshing and invigorating, and the paper will be read with pleasure. That on "Recent Translations of the Septuagint" will have attractions for many readers, and so will that on "The Tithe Commutation," which is especially adapted for clerical perusal. The author examines one by one the grievances alleged against the system of tithe rent-charge, and shows these allegations to be due either to ignorance of the present law on the subject, or to neglect of its provisions on the part of the complainers. After a discourse on "Brain Science in relation to Religion" we come to a consideration of "Deacons and Sub-deacons," concerning whom the Reviewer thinks that they ought not to receive authority to preach. Vincenzo Anivitti, one of the ablest and best of modern Roman ecclesiastics, is the subject of another essay, and yet another is devoted to the demolition of Canon Farrar's "Mercy and Judgment." In a final paper there is a review of "The Position and Prospects of the Church in Cambridge," and the usual "Short Notices" of books bring up the rear.'

'We may speak of it as a High Church journal. Several of the papers are able, and we expect that the *Church Quarterly* will exert some influence in determining Church questions.'
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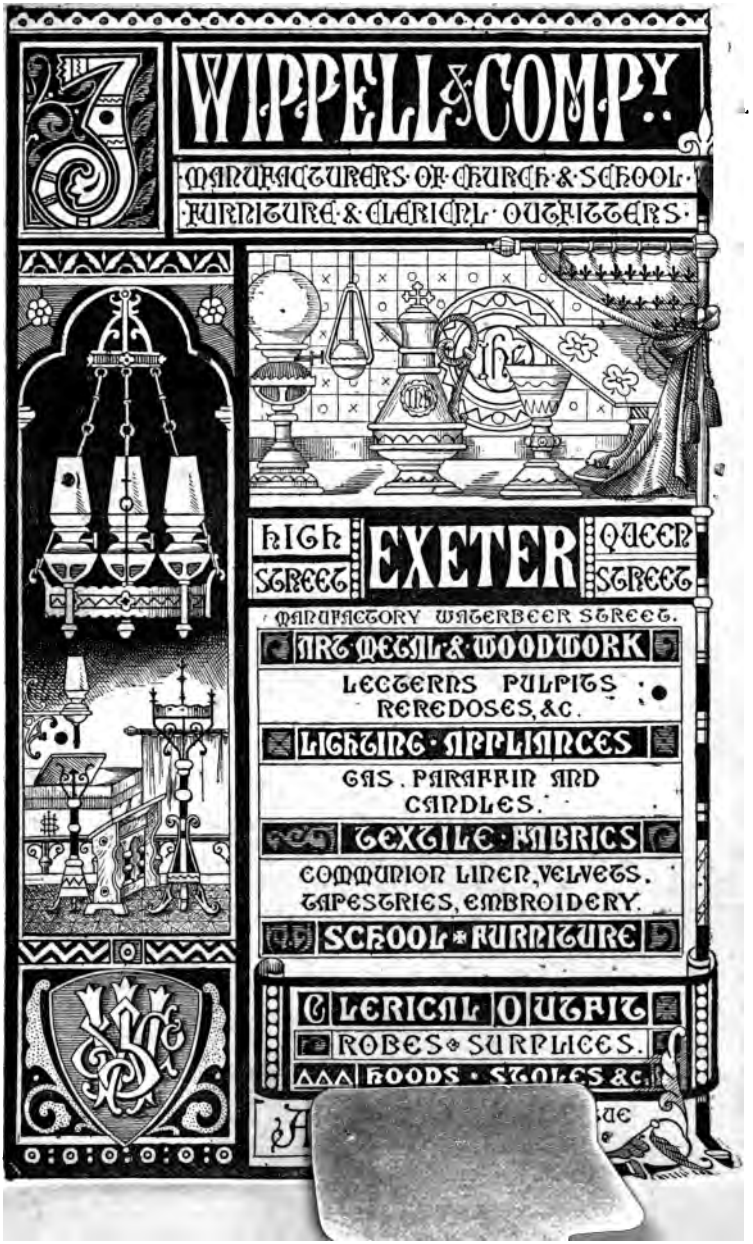
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